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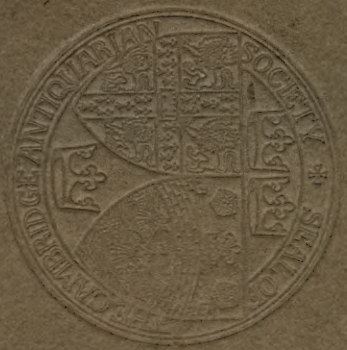

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THE CHAPLAINS AND THE CHAPEL

OF THE

UNIVERSITY OF CAMBRIDGE

(1256—1568)

BY THE

REV. H. P. STOKES, LL.D.

CORPUS CHRISTI COLLEGE.

Cambridge:

PRINTED FOR THE CAMBRIDGE ANTIQUARIAN SOCIETY.

SOLD BY DEIGHTON, BELL & CO.; AND MACMILLAN & BOWES.

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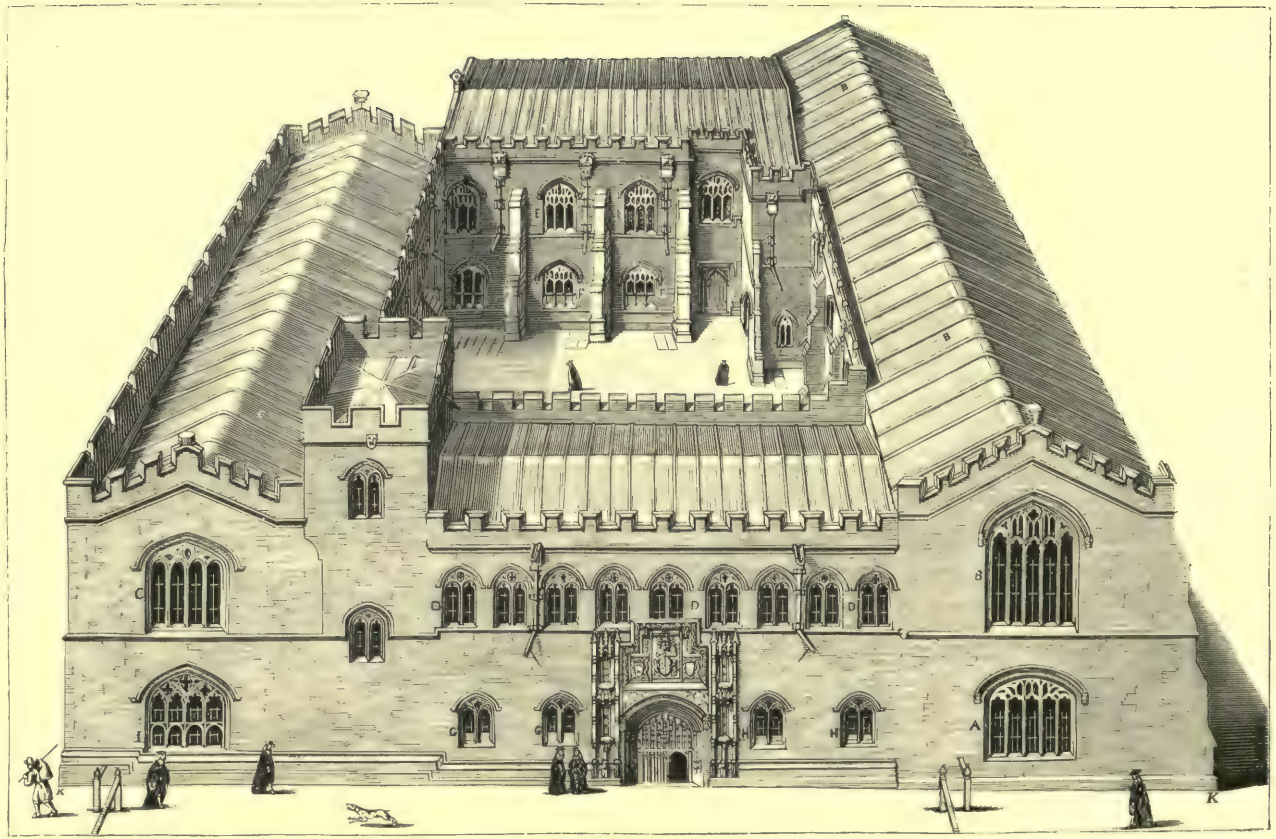

The Schools Quadrangle,
from Loggan's Print, c. 1688.

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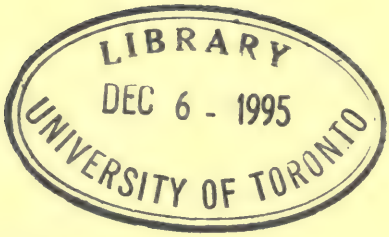
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CONTENTS.

PAGE

CHAPTER I.

The University Chaplains 1

CHAPTER II.

The Duties of the Chaplains 20
i. Obit Keeper 20
ii. Keeper of the New Chapel 23
iii. Keeper of the University Cross 24
iv. Capellanus Computans 27
v. Keeper of the Schools 28
vi. Keeper of the Library 29

CHAPTER III.

Changes at the Reformation 31
i. The University Chaplain 31
ii. Keeper of the Chapel 33
iii. Keeper of the University Cross 35
iv. Receiver of Rents 37
v. Keeper of the Schools 38
vi. Keeper of the Library 39

CHAPTER IV.

The Stipend of the Chaplain 41

CHAPTER V.

The New Chapel of the University 47

CHAPTER VI.

The Furniture of the New Chapel 60

CHAPTER VII.

The University Cross 76

Appendix I. Biographical List of University Chaplains . . 81

Appendix II. Abstract of Documents relating to the Thornton Trust 88

Notes 93

Index 95

LIST OF ILLUSTRATIONS.

PLATE I. THE SCHOOLS QUADRANGLE*, from Loggan's print, c. 1688 . . . . . *Frontispiece*

PLATE II. (1) THE N.-W. CORNER OF THE SCHOOLS QUADRANGLE, enlarged from Loggan.

(2) THE N.-W. CORNER OF THE SCHOOLS QUADRANGLE, at the present time . . . . . *between pp.* 46 *and* 47

Figure 1. The arrangement of the Staircase leading to the Regent House* . . . . . *p.* 57

PLATE III. ELEVATION OF THE SCHOOLS QUADRANGLE (1574), from Drake's edition of Parker: *de Antiquitate Britannicæ Ecclesiæ* . . . . . *opp. p.* 58

PLATE IV. PLAN OF THE FIRST FLOOR OF THE SCHOOLS QUADRANGLE, showing the original arrangement* . . *opp. p.* 70

PLATE V. CONJECTURAL RESTORATION OF THE UNIVERSITY CROSS, by Mr Edmund Kett . . . . . *opp. p.* 78

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CHAPTER I.

THE UNIVERSITY CHAPLAINS.

THE annals of the University of Cambridge contain no more pathetic words than the dying message[1] of Nicholas Ridley, Bishop and Martyr, who, before an affecting reference to his associations with Pembroke College, thus addressed his Alma Mater:

> Farewel therefore Cambridge, my loving mother and tender Nurse, thou didst bestow on me all thy school degrees, the common offices, the Chaplainship of the University, the office of the Proctorship and of a common Reader; and of thy private commodities and emoluments in Colledges what was it thou madest me not partner of?

Ridley here refers with pride to the fact that he had formerly held the post of Chaplain of the University. His two predecessors in the office, it may be added, were Nicholas Heath (sometime Archbishop of York) and Hugh Latimer (the celebrated Bishop of Worcester).

Before the death of Archbishop Heath, however, the post held by these distinguished men was abolished; and the University has long since forgotten how conspicuous and how varied were the functions performed, during some three centuries, by the holders of this ancient office. For the University Chaplain of old was also the Cross-keeper of the University; he was the Librarian, the Keeper of the Chapel and of the Schools, and the executor of various University trusts.

His office and name have—with the exception of one or two casual references—fallen out of the University Statutes and the records of the Proctors' Books. To find what these functions were we must look back to some old documents,

[1] *Works of Ridley*, Parker Society, p. 406.

such for instance, as "the Ordinances of Cardinal Pole[1]," drawn up in the reign of Queen Mary.

In these Statutes the ancient duties of the Chaplain were emphasised. Referring to "the officers and ministers of the University," in Ordinance No. 6, we read:

Capellanus universitatis debito ad quod juxta institutum magistri Nigelli de Thornton capellani fundatoris tenetur satisfaciat et curet ut suus famulus pernoctet in scholis vel diligenter singulis diebus attendat ne quis ibi noctu remaneat utque ante solis occasum claudat scholarum ostia eaque tempore congruo aperiat. Idemque capellanus per se vel aliam honestam personam habitu clericali et superpellicio indutam crucem universitatis in processionibus portet et bibliothecæ academiæ nec non tam crucis quam calicum et aliorum vasorum et indumentorum ac librorum ad res divinas pertinentium curam gerat de quibus habeat indenturam et reddat singulis annis rationem computo suo diligenter providendo ut omnia hæc integra ac munda et nitida teneantur et admonendo vice-cancellarium et procuratores de his quæ ad divinum cultum sunt necessaria emendis et procurandis. Quod si in præmissis vel aliquo præmissorum defecerit pro prima vice unius pro secunda duorum pro tertia quinque solidorum mulctam ipso facto incurrat. Et si ulterius intra unius anni spatium in contumacia processerit tanquam incorrigibilis officio hujusmodi privetur nec ad illud possit ulterius eligi seu quomodolibet admitti.

From this Ordinance we note that the Chaplain had the supervision of the University schools; that he was responsible for the carrying of the Cross at the general processions; and that he had the care of the sacred vessels, vestments, and service books which, it will be afterwards seen, belonged to "the New Chapel." We are also reminded that the founder of the Chaplaincy was one Nigel de Thornton.

But before we deal with this special and long-continued foundation, with the distinguished men who held the office, and with the varied duties they performed, it may be well to point out that there had been other similar foundations[2], the funds or duties of which had, however, been diverted or altered.

The first definite mention of the Thornton Chaplaincy (as

[1] See "Ordinationes Reginaldi Poli pro regimine Universitatis." (Lamb's *Documents from the MS. Library of C.C.C.*, pp. 237, etc.)

[2] *Stat. Ant.* 174 (see *Commiss. Docum.*), in an account of the University Processions, places "The Chaplains of the University" between the Bachelors and the Regent Masters of Arts. The *plural* will be noticed.

we shall see later on) is in the year 1279; but, some twenty years before, after the death of William de Kilkenny, Bishop of Ely, in 1256, the executors of that prelate had assigned 200 marks to John, prior of Barnwell, on condition that the Convent should "find two chaplains for ever, which should be students in Cambridge, to say mass for the soul of the said Bishop Kilkenny; and those two chaplains were to receive 10 marks for ever" *de camera de Bernwelle*[1]. The stipend, however, does not seem to have been forthcoming, for R. Parker (p. 189) quotes concerning Thomas de Skernyngham, Chancellor of the University in 1286: "Is defendit jus Universitatis contra Priorem de Bernewell, pro stipendio duorum Sacerdotum in Universitate celebrantium pro anima Magistri Willielmi Kilkenny Eliensis Episcopi." Dyer, in his *Privileges*, catalogues several documents referring to the dispute; and the agreement set forth before the judges at assize, Trin., 14 Edward I, is given in the Appendix to the History and Antiquities of Barnwell Abbey in *Bibliotheca Topographica Britannica*, no. xxxviii. (1786). The quarrel lasted until the last year of the reign of Edward I; after which there is no further reference to these Chaplain-scholars.

At least as early as the year 1276—that is, before the foundation of any of the colleges—the University held in trust certain properties, the rents of which were applied to the maintenance of chaplains to celebrate divine offices for the soul of the founder, one Roger Heedon. The first holder of one of these posts, whose name is known, is John Geyste (or Goyste). His appointment is referred to in an indenture, mentioned in *Rysley's List* in the Registry, concerning the rent of divers possessions of the University: "Imprimis concessio ad vitam magistro Johanni Geyste capellano ad celebrandum pro anima Domini Rogeri Colyn de Heedon quatuor mesuagia, A°. 1276." At the great Inquisition taken in 1279, the Chancellor and Masters of the University are stated to have held three messuages, two of the gift of Nicholas de Heedon, clerk, and the third of the gift of John de Trepelow, chaplain. (See Cooper's *Annals* (i. 60), and Maitland's *Township*

[1] *Bibl. Top. Brit.*; but Mr J. W. Clark's forthcoming edition of the *Liber Memorandorum, etc.*, will supply the original records.

and Borough, p. 147.) After a long interval, a grant, similar to the above, is recorded[1]: "1343. Item concessio ad vitam Magistro Willelmo Thorpe duorum Hospitiorum et quatuor cotagiorum ad celebrandum pro anima Domini Rogeri Heedon." This chaplain, William Thorpe, was perhaps connected with the family of that name whose benefactions to the University are so well known. Robert Thorpe, afterwards Lord High Chancellor of England, was the second warden of Pembroke College; and it was apparently during his mastership that the University transferred to that college the patronage of one of the chaplaincies; for we find[1] that, in 1352, Richard Lyng being chancellor, the University made a grant to Pembroke of a messuage in St Peter's parish without Trumpington gates on condition that the Society should daily mention the soul of Roger Heedon (or Reydon) and should celebrate his exequies yearly on the feast of St Martin, Bishop, in the parish church.

During the same chancellorship (that of Archdeacon Lyng), the University also granted to the Hall of the Annunciation (Gonville's newly founded college) a tenement called "the Long Entry," situate in Lurteburgh Lane (now Free School Lane). This property, which the University owed to the generosity of the same Roger de Heedon, passed, by exchange, in the following year (1353), with adjacent tenements, into the possession of Corpus Christi College. To it was attached a chantry; but the subsequent history of the chaplainship is not known; though the name of the founder is still recited among the benefactors of Gonville and Caius College.

Yet again, before coming to the Thornton chaplaincy, it may be convenient here to refer to a grant of somewhat later date. In 1438, in the 16th year of Henry VI, the Chancellor (John Langton), masters, and scholars of the University petitioned the King to grant them the manor of Ruyslep[2] in the county of Middlesex, with a certain place called Northwood, with lands, etc. to that manor pertaining, after the death of John Somerseth, to whom it had been given for life. Whereupon the King by letters patent, dated July 10th, 1438, granted their petition in aid of

[1] Rysley's Catalogue (1420), in the volume in the University Registry, entitled *Registrum Librorum*, 1473.

[2] *Commiss. Documents*, i. p. 41.

the support of the Common Library, and in order that chaplains might in the University Chapel daily pray for his good estate during life, and for his soul after his death. In the following year (July 14th, 1439) Henry VI made a further grant, for the same purposes, of the reversion of the manors of Great and Little Okebourne in the county of Wilts, then held for life by John Saintlo, one of the esquires of the King's body. In the next reign, however, the Ruyslep property was transferred[1] by Edward IV to King's College, and a similar order was issued in connection with the Okebourne manors.

From these short-lived endowments we turn back to the foundation which the University owed to the liberality of Nigel de Thornton. This thirteenth century benefactor was a doctor of physic, who owned considerable properties in Cambridge, in the parishes of St Mary the Great and St John Zachary, and in the fields of Barnwell, Trumpington, and Coton The exact date of Nigel Thornton's benefaction is not known. A document, which formerly existed at Clare Hall, recorded that the University authorities bought certain tenements from the physician about the year 1270[2]; and this property, we know, was, more than half-a-century later (1326)[3], handed over, through the liberality of the then Chancellor, Richard Badew, to the college, first called University Hall, and subsequently styled Clare Hall. But in the great Inquisition made by King Edward I, in 1278–9, there is no record of buildings held by the University in the parish of St John Zachary. The Thornton houses in that parish and in St Mary's are, according to that return[4], in the lands of a nephew of the physician, named Roger de Rydelingfield, who was sometimes styled Roger de Thornton. The uncle, Nigellus, was probably dead before the great Inquisition of 1279; but he had during his lifetime made over to his nephew Roger, who was a chaplain, certain properties, which subsequently came into the hands of the University. One of the deeds, soon to be referred to, says of these buildings and lands, "as well the aforesaid messuages as the aforesaid land were formerly of one Nigellus, who thereof enfeoffed the aforesaid Roger, chaplain, to leave to him and his successors,

[1] *Commiss. Documents*, i. p. 58.
[2] Willis and Clark, *Archit. History*, i. p. 78.
[3] Caius, *Hist.*, p. 57.
[4] *Rotuli Hundredorum*, ii. 380, 1.

chaplains celebrating divine service for the soul of the aforesaid Nigellus[1]." The physician had doubtless destined the property for the University, and the nephew, holding the office of chaplain, was apparently willing to complete the transfer. But in 1280, one Reginald FitzJordan, who had a certain claim upon the estate, alleging that Roger de Thornton had alienated it in mortmain, seized the property into his hands as forfeited, as by statute he lawfully might. The chaplain denied the gift in mortmain, and declared that the University authorities "never had anything in the same tenements." Half-a-dozen years later Thomas de Skernyngham, who was then Chancellor, and who (as we have seen) so vigorously defended the rights of the University in the case of the Barnwell chaplaincy in the same year (1286), demanded against Roger de Rydelingfield (or Thornton) the property in question as "the right of the University aforesaid," alleging that his predecessor Robert de Fulbourn, Chancellor about a decade before, had "demised it to the chaplain for a term of 10 years." Roger acknowledged the claim of the University, but alleged that he held the estate as chaplain not for a term of years, but for his life. And this life tenure the court allowed. After a period of eight more years the question was again raised, when under an *inquisitio ad quod damnum* King "Edward I, by writ dated the 17th May in the 22nd year of his reign (1294), commanded the sheriff of Cambridgeshire to enquire if it would be to the damage or prejudice of him or any other, if he should grant to Roger de Rydelingfield, chaplain, that he 4 messuages and 30 acres of land, with the appurtenances, in Cambridge, might give and assign to Master Henry Boyton, Chancellor of his University of Cambridge, and the Masters of the same University, for the performance of ghostly suffrages for the souls of the Kings and Queens of England and their children, and other benefactors of the same University, and for the expenses which, for the defence of the liberties and estate of the same University, might happen to arise, and also in part sustentation of Poor Scholars there dwelling[1]."

[1] See the *Report of the Borough-Rate Committee* (1850), p. 56, referring to the documents catalogued by Rysley, and in certain cases copied by Hare, in the University Registry.

By the Inquisition, taken by virtue of the foregoing writ, it was found that the proposed grant would be to the damage and prejudice of the King, as well as of certain persons having certain interests in the property. The grant, however, seems to have been made, or confirmed, for when, a few years later, Roger de Thornton died, and another chaplain, Adam de Flixton, had been appointed to succeed him, Adam de Rydelingfield, brother of the deceased chaplain, claimed the estate. The claim, however, was disallowed; and the appointment of the University nominee was secured.

Thus, at the end of the thirteenth century, after some 20 years' disputing[1], the patronage and benefits rested with the University authorities.

The succession of the chaplains is not definitely recorded, and it is only by finding indentures or other legal documents that we come across the names of such officers during the fourteenth century. Such an indenture[2], dated February 15th, 1347, tells us that

> John de Crachal, Chancellor of the University, and the assembly of the Masters Regent and non-Regent of the same, granted and demised to Master William de Alderford, priest, M.A., for the whole of his life, two places in the Town of Cambridge, and certain lands in the fields of the same Town, and also 10*s.* 2*d.* rent yearly, to be perceived of their Great Schools in the School-Street of Cambridge, in the name of one perpetual Chapel, to pray for the soul of Master Nigel de Thornton in the aforesaid University, which places of land and rent Sir Thurston de Hunyngham, priest, lately had and held of the said University in the name of the Chapel aforesaid.

This document thus supplies us with the names of two fourteenth century chaplains—Thurstan de Hunyngham and his successor William de Alderford. Of the latter of these we know nothing further than the indenture tells us—that he was a graduate of the University when in the middle of the fourteenth century he was nominated to the chaplaincy for life, or rather until he should be appointed to some benefice of the value of 100 shillings, after which he would be allowed a year of grace.

[1] For an abstract of these suits see Appendix II.

[2] See the *Report of the Borough-Rate Committee* (Cambridge 1850), p. 56. The original is given in Markaunt's *Book*, in the Registry, C. 12 b.

Of his predecessor Thurstan de Hunyngham we know more, for he is probably identical with "*Thurstanus Bedellus Capellanus*[1]," whose name occurs in several documents during the first half of the fourteenth century. That he held the important office of Bedell of the University foreshadows the general usefulness of later chaplains.

The writer of this treatise has come across references to three or four other indentures, which doubtless recorded the nomination of succeeding chaplains during the later years of Edward III and the reign of Richard II; but the documents themselves have apparently disappeared.

The fifteenth century is, in one way, even more difficult. No indentures telling us of the appointments of chaplains are forthcoming, and when Grace Book A[2] (1454–1488) commences, and we might expect frequent references to so important an officer we are disappointed, for no direct mention of a *chaplain* under that name is found in that curious and interesting volume; we find, indeed, payments recorded on an early page (8) to a "priest of the University," and on a late page (219) to a "clerk of the University," but in neither case is the name of the official given.

As no list of the names of chaplains occurs in the first Grace Book, and as no individual on the foundation of Nigel de Thornton is specially designated as such, we must endeavour to identify these officers by indirect means. A large part of these University volumes is, of course, taken up with the record of payments. Let us see if we can trace the chaplains by their incomes.

Now it will be remembered that the grant made in connection with the Thornton trust was derived from certain messuages in the town of Cambridge, and certain lands in the outlying fields, together with "10*s.* 2*d.* rent yearly, to be perceived of the Great Schools in the School Street." Further

[1] See Miss Bateson's *Cambridge Gild Records*, pp. 23 and 152.

[2] Frequent references will be made to the two *Grace Books*, A and B, edited respectively by Stanley Leathes and Mary Bateson, in the Luard Memorial Series (Camb. Antiquarian Society). The writer is much indebted to Miss Bateson for a perusal of the proof-sheets of Grace Book B, part II.

we have seen, from the *Ordinance* of Cardinal Pole, that the Chaplain was keeper of the Schools, of the Library, and of the New Chapel. He also had special charge of the University Cross. Later on he acted as trustee of various funds, receiving certain fees for his labours.

It may here be mentioned that in an Inventory of goods in the University Registry, dated 1420, occurs the following: "Item Bursa Presbiteri cum pertinentibus levata de terris Universitatis et de scolis juris civilis ad faciendum celebrari pro anima Nigelli de Thornedon."

Turning to Grace Book A, which commences in 1454–5, we find under date 1456 the following payment, "Item solutum est presbitero universitatis de scolis juris civilis...x^{s}." But, as already remarked, though this entry doubtless refers to the chaplain and to the income which he received out of the schools, yet we are not told the name of that officer. In the accounts for the following year, 1456–7, however, we read "Item in deliberatis magistro stoyll pro scola juris civilis...x^{s}." Again in the next year, 1457–8, in connection with a fire at the buildings of King's College adjacent to the public schools and library, there occurs this entry: "Item doctori thome Stoyle pro diversis expensis factis per ipsum circa salvacionem communis librarie tempore quo ignis estuabat in regali collegio." It may be added that the three preceding details of that year's accounts are "Item pro cereis ardentibus in capella...x^{d}; Item pro baiulacione crucis ad duas vices...viii^{d}; Item pro mundacione capelle nove...11^{d}." Turning to the following year, 1458–9, we find among other records this payment: "Item pro baiulacione crucis ex conventione magistri stoyle...iiij^{d}."

These entries tell us that Dr Thomas Stoyle received payments in connection with the keeping of the schools and the library, the Chapel and the Cross; and hence we are justified in asserting that he held the office of Chaplain of the University. Thomas Stoyle, who was a fellow of Peterhouse, was one of the most energetic and efficient graduates of the University, where he was especially active as a member of the syndicate which carried out the erection of the buildings on the west and south sides of the Schools-quadrangle. The chaplain, who had

commenced D.D. in 1457, was appointed Master of Clare Hall in 1466, in which year he filled the office of Vice-Chancellor. He occupied the same post again in 1473–4. He is often mentioned in connection with the finances of the University and of his College. When he resigned his office as chaplain to the University is not known; nor indeed is the date of his relinquishing the mastership certain. The last occurrence of his name is in the record of the gift of a printed book to the University Library in 1485–6.

Mr Bradshaw printed, from among the University documents, a very interesting "Registrum Librorum et Scriptorum," followed by a description of the parts of the University Cross, compiled by Messrs Songer and Cockerham, the proctors for 1473–4. At the end of these inventories is the following note: "Qui quidem libri omnes et singuli cum cruce et eidem pertinenciis per procuratores supradictos eidem magistro Johanni Ocley traditi sunt[1]."

Turning again to the accounts in Grace Book A we find, on page 117, the following entry, "Item M. hotlay...xl^{s}." No details are given; but on a previous page (40) a decree of the senate is recorded "quod Custos librarie recipiet annuatim de denariis scole canonici juris xl^{s}." This was in 1463–4; and, shortly afterwards in the same year, the proctors' accounts chronicle the salary for half a year, "Item pro custode librarie de pecuniis scole Juris canonici...xx^{s}." But the payment is erased, and does not occur again, being doubtless recorded in some other book of accounts now lost. It might therefore be thought that the sum of xl^{s} allotted to Mr Ottley in 1476–7 had nothing to do with the chaplain-librarian's stipend; but at the end of Grace Book B (p. 251) there occurs the assignment of a similar sum—and the record in this case is detailed: "Item soluitur Magistro Hostibie capellano uniuersitatis pro cathedra juris canonici quia hoc anno (1510) non erat doctor tenens illam cathedram...xl^{s}." The reason here assigned for the payment on this occasion from the public University funds suggests that the 1477 entry was made under similar conditions, and that Mr Ottley was the chaplain-librarian at that date. And this

[1] See below, pp. 30 and 60.

supposition is confirmed by another reference to that official—also unusual in form. On page 112 (1475–6) we read, "M^{d}. quod magister otteley fecit compotum suum de vj^{s} iiij^{d} quam summam recepit pro libris venditis in tempore songer[1] et deoneratur." It has been noted already, and we shall note again later on, "the unyuersyte Chaplen *hys acownte*[2]" was a marked part of his duty. Mr Ottley's name may thus undoubtedly be added to our list of University Chaplains. He had served the office of junior proctor in 1472–3.

Yet another name is suggested by the entry on page 199 of Grace Book A, "Item magistro willelmo tomsun pro portacione crucis in processionibus generalibus...ij^{s}." And similarly, in Grace Book B, p. 29, we read, "Item soluti Magistro Thomson pro baiulacione crucifixi...xij^{d}." On a previous page (22) of the same volume we have a curious entry by the senior proctor, Walter Redmayn (1489): "Item solui magistro medkalff...xii^{d}; quos soluit magistro tomson pro scolis determinatoris ahslay[3]." In the section on the chaplain's salary we shall see that one special source of that income was a payment by every Bachelor of Arts of the sum of twelve pence. The entries which we have just quoted enable us therefore to enrol Mr William Thomson among the chaplains of the University. He was a fellow of Michael House and had been senior proctor in 1480–1. His name appears on many occasions in the records, even after his appointment as Dean of Auckland. In the year 1505, for instance, we are told that he gave a sum of money to the University, as well as a similar amount from a friend "qui nult nosci." But the most interesting of his gifts were connected with the office of chaplain; for we learn from an inventory of the property in the chapel vestry, printed below,

[1] Ralph Songer, of Queens', was senior proctor two years before, and with Richard Cockerham compiled the catalogue of books in the Library and the description of the University Cross referred to on the preceding page.

[2] Grace Book A, p. 226.

[3] Mr Thomas Metcalf was the senior proctor of the preceding year. There seems to have been considerable difficulty in obtaining the fees which should have been paid by Ashley on taking his bachelor's degree; for we read, three years later, the following entry: "Item pro missale cum altero libro ex debito vniuersitatis pro determinacione asscheley." (Grace Book B 1., p. 37.)

that he was the donor of the silver candlesticks and of other "jewelles" pertaining to the post which he formerly held.

Now that we are dealing with the second Grace Book we are on surer ground, for the next chaplain is distinctly and frequently mentioned by name and position. And yet even in this case the official is not named in connection with his University post in the ordinary list of graces and fees. It is as administrator of a certain fund that we come across him. In 1494, Thomas Barrow, LL.D., archdeacon of Colchester, was enrolled among the benefactors of the University. He gave the sum of £240[1], part of which was to be laid out upon the repairs of the Church of St Mary the Great and part (£80) in the purchase of a tenement, &c., the rents of which were to be expended at Dr Barrow's obit. In Grace Book B, from the year 1496 onwards, we find with a few exceptions an annual "Computus Capellani universitatis pro receptis ex tenementis M. thomæ Barowe Doctoris." The Chaplain's name is not recorded in 1496; but in the following year we read, "Computus Magistri Chapell Capellani universitatis pro quadam firma tenementi dati universitati pro Exequiis Magistri barowe et ejus benefactorum." Interesting and detailed particulars[2] are given of the yearly expenditure; but we can only here mention that a small grant was made annually to our official

[1] Caius, *Hist. Cant. Acad.*, i. 90, says: "His ecclesiæ tectum et fenestræ confectæ sunt, prætereaque emptæ universitati possessiones annui proventus quatuor librarum in certos universitatis usus, per bibliothecæ custodem, et universitatis sacellanum annuatim expendendarum." In connection with the salary of the chaplain a quotation will be made later on (p. 42) showing a detailed account of the rents arising from the investments, and of the expenditure thereof. And this expenditure is annually recorded in the Grace Book as mentioned in the text. Buck (p. 12) says the £80 was applied in purchasing "certas terras et tenementa circiter valorem quatuor librarum infra villam sive burgum Cantabrigiæ."

[2] How detailed these accounts were may be seen from the following entry (p. 215): "Item in potu recepiendo pecunias ab eadem (Relicta Neell)...j^{d}"; and from the sum total at the conclusion of Ostaby's first computus. At the previous audit we read (p. 252), "et sic remanet in bursa Magistri barow post computum iiij^{li} xix^{s} v^{d}." In 1511 (p. 256), we begin: "Summa Receptorum iij^{li} xvj^{s} viij^{d}." Then follow details thus added up: "Summa expensarum et allocacionum iij^{li} xiij^{s} iij^{d}; petit computans pro suis laboribus iij^{s} iiij^{d}; solvit j^{d} et sic ponit in bursa iiij^{li} xix^{s} vj^{d}." And so precisely ends Part I. of Grace Book B!

for his pains in administering the estate ("Item predicto Capellano pro suo labore iij^{s}. iiij^{d}."). The obit-day was October 21st; but as the services were held in Great St Mary's Church, and not in the New Chapel, we need not further allude to the trust or to the audit. As we have pointed out, however, we have now come across the name of another of our chaplains, Robert Chapell, who took his bachelor's degree in arts in 1488, was elected a fellow of his college (Peterhouse) on May 23rd, 1490, and proceeded M.A. in the following year. We do not know the date of his appointment to the University office; but, as we have seen, his name first occurs as Chaplain in the Barrow audit in the year 1497. He commenced D.D. in 1507, and that is the last year in which his name occurs in the annual *computus*. The Register of Peterhouse tells us that John Crane was elected fellow in the place of Robert Chapell on June 16th, 1512; in which year John Ostaby is named as Chaplain in the Barrow audit. Whether Dr Chapell retained the University post until Mr Ostaby was appointed we do not know. During the years 1508–10 Miles Bickerdyke, the junior proctor of the succeeding year, presented the accounts of the Barrow fund; but although Wren speaks of him as the chaplain he does not so style himself, as Dr Chapell had always been careful to do. He records the customary fee—"Item Capellano universitatis...iij^{s}. iiij^{d}."; indeed in 1509 he duplicates this payment, though, doubtless to balance matters, he omits it in 1510. At the next audit (1511) John Ostaby's name occurs as *computans*, and in the proctors' accounts for that year he is incidentally mentioned as "Magister Hostibie capellanus universitatis." This it may be noted is the first occasion in the Grace Books on which the chaplain is referred to by name and by office. We perhaps get a glimpse of his duties as Librarian in an entry in Grace Book B, under date 1514, when Dr Schyrton was allowed to borrow a book from the Library, "pro quo posuit cautionem in manibus Magistri Ostaby." Again, the same Grace Book thus alludes to him as Barrow trustee in 1518: "Summa totalis in cista communi ccxxiiij^{li} x^{s} x^{d} ob. preter summam computus Magistri Astrobye viz. lv^{s} j^{d}." Ostaby, who was elected a fellow of Pembroke in

1498, took his M.A. in 1501, and his B.D. in 1509. His name is included in the first group of University Preachers appointed in the year 1505. On the resignation of Robert Fawliatt, vicar of Tilney—an incumbency in the patronage of Pembroke—John Ostaby was appointed to succeed him in the year 1519 or thereabouts. The retiring vicar received a pension, and either owing to this fact or to some college appointment Ostaby is still found in Cambridge for two or three years longer, and perhaps retained the chaplainship during that period. Indeed the most curious incident in connection with his University duties is recorded in Grace Book B under date 1520. This will be described in the section dealing with the Chaplain as "Keeper of the Schools," see page 29.

John Ostaby's successor was the celebrated Hugh Latimer, who is first mentioned in connection with the office in 1522; when we find records of the following payments: "Item Magistro Lattymer pro clavibus ac emendatione serarum in scolis publicis...xxij^{d}; xxii^{d}; xiii^{d}." These entries remind us that the chaplain was the keeper of the University Schools and show how vigorously Latimer performed the requirements of his office. In the same year (1522) we are further reminded of this side of his duties by a reference to another of the functions which pertained to the chaplain: "Item, to the Clarke of the Scollys for beryng of the Universyte Crosse twys at the Kyngs beyng heyr, and in advent, and at the Grett Cessaycion...xvj^{d}." In the September of 1524 a nuncio of the Pope arrived in Cambridge and was received with every mark of respect by the University; various payments were made on this occasion—amongst them "to the Berer of the Unyversyte Cros at hys beyng here." There is a tradition that Latimer was not only the keeper of the Cross, but that he was himself the bearer of it on various occasions. Fuller, for instance, speaks of "Mr Hugh Latimer, of Christ's College[1], the Cross-keeper of the University; which he solemnly brought forth on procession-days." Strype, in his *Ecclesiastical Memorials* (III. i. 368), quotes (from a MS. by Ralph Morice, one of Archbishop

[1] This is a mistake; Latimer was a fellow of Clare, being elected when he was still a *questionist*.

Cranmer's secretaries) a statement that Latimer was "for his gravity and years[1] preferred to the keeping of the University cross, which no man had to do withal, but such an one as in sanctity of life excelled other." A special section will be devoted to the subject of the University Cross; so that we may pass on now to other references to Hugh Latimer as Chaplain. Turning to the records of the Barrow Trust we find the following entry: "Audito compoto Magistri lathemer pro tribus annis finitis ad Festum Michaelis anno Domini M° 523 per Johannem Edmundes vicecancellarium, doctorem grene W[ill.] sowd Johannem smyth in theologia bachalarios, remanet in Bursa communi xxx^{li} ix^{s} x^{d} [2]." It is interesting to note that in the year 1528 Thomas Cranmer was one of the auditors of Latimer's *computus*. Considerable repairs were, under Latimer's direction, carried out in connection with the Barrow tenements about this period, and the auditors of the common chest reported that only 49*s.* 4*d.* remained in the Barrow purse in 1526. In the year 1528 (as well as in 1525) we read among the proctors' records, "Item magistro Latamore pro salario suo...xl^{s}." This doubtless refers to the payment due from the Canon Law Schools, as already noted on page 10. Latimer resigned the chaplaincy soon afterwards, having held the post for some seven years. We cannot here relate the change of opinion as to religious views and ceremonies which he had undergone during this period, nor refer to his preaching and teaching further than to remark that he had been appointed one of the University preachers in the year 1523.

Nicholas Heath succeeded Latimer as Chaplain of the University in the year 1529; and between these two distinguished men there were various points of tangency. Latimer is said (though Dr Peile surrenders the claim) to have been at one time a member of Christ's; Heath was certainly for two or three years (1521–4) a fellow of that college. Latimer, as we have noted, was a fellow of Clare; Heath in 1524 left his fellowship at Christ's for one at Clare. In later times (1543) Heath succeeded Latimer as Bishop of Worcester. And, to

[1] This tradition has a bearing upon the question of the date of Latimer's birth.

[2] Grace Book B (II.), p. 111.

come back to our subject, Heath followed Latimer in the Cambridge Chaplaincy. When we pass from official positions to views and opinions, we come to dissimilarities; for Nicholas Heath was an upholder of the Roman aspect of religious questions. In the times of Edward VI he suffered deprivation; but, being committed to the custody of Bishop Ridley, he was "treated with extraordinary kindness." In the reign of Mary he was advanced to the Archbishopric of York and was appointed Lord Chancellor of England; but he did not show courtesy to his old Cambridge friends and contemporaries. He signed the death-warrant of his former patron Cranmer; and, being in Oxford when Ridley was imprisoned there, he did not visit the friend who had treated him with such kindness. It is claimed for him that at certain crises in his life he showed moderation and good sense; but it stands recorded that "while he held the Great Seal no fewer than 217 persons were put to death for their religion." Though his conduct after the coronation of Elizabeth might have endangered the peace of the realm, he was after a while allowed to retire to the estate he had acquired in Surrey, and to hand on in security to his relatives those large possessions.

To return to his occupancy of the Chaplaincy of Cambridge, we find the following entry in Grace Book B, under date 1529–30: "audito computo Magistri heth pro anno superdicto finiente ad festum Michaelis compertum est per auditores prædictos remanere in bursa xxvij^{s} viij^{d}." A similar entry occurs in the next year. In 1530, and in the two succeeding years, Grace Book B also chronicles payments from the Canon Law Schools; *e.g.*: "1531. Item Magistro Hethe Sacellano universitatis ex cathedra juris canonici...xl^{s}." In 1532 the payment was made to Dr Thirleby "pro magistro Heythe." The names thus linked in the Cambridge register were afterwards associated in Church and State, when Thirleby was first and last Bishop of Westminster, and when he was transferred to other sees.

To the great names of Hugh Latimer and Nicholas Heath succeeded the greater name of Nicholas Ridley. The affectionate and pathetic words, with which this distinguished

prelate referred to his occupancy of the chaplaincy, have already been given.

Ridley's appointment is recorded in the following terms in Grace Book Γ, under date 1531–2: "Granted unto Mr Rydley of Pembroke Hall by the more part of Regents and non-Regents in a privy-Scrutiny, that he shall use, occupy, and enjoy the office of the Chaplenshyp now vacant at the avoiding and departure of Master Nicholas Hethe, late Fellow of Clare Hall." A Grace was also passed "empowring the vice-chancellor, the Doctors and Presidents of the Colleges with the Proctors to devyse and make an ordynance for the Chaplen of the University —what shall be his Duty and charge, how long he may hold it— and that he that is now chose shall promise by oath, that he shall fulfill such ordinance."

During the next few years there are several allusions in the University registers to Ridley's chaplaincy. Thus, in 1532–3, we find the following payments, "Item to Mr Rydley for y^{e} canon chayre, xl^{s}." On October 29th of the same year we read in Mere's Diary[1] that "the vnyuersyte Chaplen makythe hys acownte allso that day and givythe euery of the audytours a grote for ther paynes." This doubtless refers to the general account which the Chaplain was required by statute to render annually. It is not to be confounded with the Barrow *computus*, which was (as we have seen) a duty added to the labours of the Sacellanus. Such a computus, by the bye, is noted to have been presented by Ridley in the year 1536; when we read in Grace Book B (II), "audito magistri Ridley pro anno supradicto finito ad festum Michaelis compertum est per auditores remanere in bursa que bursa est in manu computantis...ij^{s} v^{d}." We thus see that the Chaplain, now that so small a balance remained, retained the Barrow purse in his own possession, instead of depositing it in the Common Chest, as in former days.

The Grace Books also tell us that in 1534 and 1535 the sum of forty shillings was paid each year "Magistro Rydleio Sacellano universitatis." It may be remarked that Ridley was senior proctor in the year 1532–3; and indeed for some years he was specially active in various University affairs. Wren

[1] *See* Grace Book A, p. 226.

says that he retained the office of chaplain for three years[1]; but we have seen that there is definite record of his service during a longer period than that. How long he held the appointment is not known; nor is it certain that anyone filled the post during the next few years. During the changes, academical and religious, of this decade, there was perhaps a vacancy for a while.

We must pass on[2] till, in the year 1545–6, we read in a University Grace:

> Conceditur ut Magistri Swynborne et Langdale, una cum Proctoribus, habeant vestram authoritatem perquirendi inter monumenta universitatis fundationem Capellani vestri, et etiam exhibendi commissariis, una cum omnibus aliis ordinationibus ad eandem fundationem quovis modo pertinentibus.

Alban Langdale, who was a fellow of St John's and was a keen upholder of Roman Catholic doctrines, himself held the office of University Chaplain at this period; though being also chaplain to Anthony, Viscount Montagu, he was often absent from Cambridge. In 1552–3 the following Grace was passed:

> Conceditur ut Magister Langdale diu jam ab Achademia absens possit gaudere munere et stipendio Capellani Achademiæ usque ad Festum Michaelis prox. futurum, quod si tamen ad Achademiam redire recusaverit, in vestra potestate erit, de hoc toto munere pro vestro arbitratu statuere.

Throughout the reign of Edward the Sixth, Langdale presented the Barrow accounts. Early in the reign of Queen Mary, two graces were passed with reference to Alban Langdale, the first "ad incipiendum in sacra Theologia," while the second reads: "et quum jam hero suo inserviens diutius abesse non permittitur, quandocunque venerit admittatur." Shortly after this Dr Langdale was succeeded by John Dale, a fellow of Queens'.

[1] M. Wren *Lives* (Pemb. Coll. MSS. penes magistrum).

[2] Wren and others have spoken of Doctor Wolman and Mr Williams as University Chaplains at about this period; but the statement is a mistake arising from a misunderstanding of the records which describe the establishment by Dr Wolman's executor of an "Exhibition of a scoler here in Cambridge by y^e^ space of seven yere." See Grace Book B (II) under date 1537–8; and subsequent payments "Mro Wylliams capellano Doctoris Wolman."

His appointment is thus recorded in the Grace Book, under date 1553–4:

Conceditur ut Magister Dale sit Sacellanus Academiæ et custos crucis vestrâ authoritate.

Mr Dale only held the office for some two years, and the chief reference found concerning him in the Grace Books is an allusion to his disposition of some of the Chaplaincy funds.

In 1555–6 the following Grace tells of his successor:

Conceditur Magistro Stoks Collegii Reginalis ut sit Sacellanus Achademiæ vice et loco Magistri Dale.

John Stokes[1], who was a fellow of Queens' at his appointment, seems to have retained the University Chaplaincy when he became president of his college in 1560. Nor does he appear to have resigned the post when he was Vice-Chancellor of the University in 1565–6. From 1556 to his death in 1568, we find frequent mention of his presentation of the Barrow accounts, as well as of a similar trust, that in memory of John Mere, to which reference will be made later on.

With Dr John Stokes the office of Chaplain of the University seems to have come to an end; for though Christopher Lindley has been spoken of as holding the post in the year after Stokes's death, yet the statement doubtless arose from the fact that the Barrow accounts were in that year (1569) compiled by Lindley, who had probably been appointed to supervise those funds as being the proctor at the time of the death of the last Chaplain.

The erasure of the name of *Sacellanus* from the list of University officers meant not only the cessation of certain functions; but the transference to other ministers of such duties, formerly performed by the Chaplain, as were not abolished with the completion of the Reformation. These functions and duties will be considered in detail in the next chapter.

[1] John Stokes, D.D., of Queens' College (where a brass to his memory may still be seen) must not be confused with John Stokes, D.D., of King's College (where also is preserved a memorial brass). The latter was Public Orator, when his namesake was University Chaplain. Nor must either of them be mistaken for John Stokes, D.D., prior of the Augustinian house at Cambridge at a slightly earlier date.

CHAPTER II.

THE DUTIES OF THE CHAPLAIN.

It has been already remarked that the duties of the old Capellanus were very varied. From the Ordinances of Cardinal Pole, a statute enumerating these functions was quoted in the opening chapter. It was there pointed out that, in addition to his obligation as Chaplain to take care of obits and recite the names of benefactors, he was required to collect and distribute what they left for that purpose. He also had charge of the sacred vessels, robes and books belonging to the New Chapel, and was bound to present a yearly account of these properties. Caius thus describes these functions[1]:

> Sacellani munus est, in summa scholarum frœquentia, singulis terminis recitare, omnium benefactorum universitatis nomina et cognomina (legentibus adhuc magistris) et honestam de eis mentionem facere, atque etiam pro eis orare, res sacras, et sacelli ornamenta curare.

The Chaplain was also the Keeper of the University Cross; he had charge of the Public Schools; and he likewise acted as Librarian.

Each of these duties will now be treated in detail.

i. Obit Keeper.

The primary duty of the Chaplain was to keep the obit of Nigel de Thornton, the physician, "de cujus bonis sustentatur Capellanus Universitatis, pro ejus anima specialiter celebraturus." When the office was given new life in the reign of Queen Mary, the ordinance of Cardinal Pole which referred to the Sacellanus opened with the words: "Capellanus Universitatis

[1] *Hist. Cant. Acad.*, p. 129.

debito ad quod juxta institutum magistri Nigelli de Thornton capellani fundatoris tenetur satisfaciat." But so much has been already said with reference to the doctor's foundation, that we may pass on to notice other benefactors whose names the Chaplain was bound to recite. Many of the exequies were held in Great St Mary's Church, and at such services the presence of the Sacellanus Universitatis may not have been required. But others were definitely ordered to be observed in the New Chapel in the Divinity Schools, which was specially under the charge of the Chaplain. Thus, in Statute 180, we read:

Item singulis annis conveniant singuli regentes xxii° die mensis Novembris in capella universitatis exequias cum missa psallituri pro animabus dominorum Thomæ More[1] quondam decani ecclesiæ cathedralis Sancti Pauli Londini et Johannis Preston ejusdem ecclesiæ canonici[2].

So in the following document, dated 20 June, 1398, which appears as Statute 184, *De exequiis Willelmi de Thorpe*, we read:

Omnibus Christi fidelibus præsentes literas inspecturis nos Eudo la Zouche legum doctor et cancellarius universitatis Cantabrigiensis ad perpetuam rei memoriam notum facimus per præsentes quod, cum dominus Jacobus de Roos miles, Johannes Pechel rector ecclesiæ Sancti Andreæ de Histon, et Henricus Hammond, executores testamenti bonæ memoriæ domini Willelmi de Thorpe militis, scolas theologorum cum capella pro animabus dicti Willelmi et dominæ Gratiæ consortis suæ ad Dei honorem incrementum studii et universitatis profectum fecerunt solenniter ædificari ...nostra authoritate ac totius universitatis prædictæ tam regentium quam non-regentium statuimus promittimus ac ad infra scripta nos successoresque nostros firmiter obligamus quod singulis annis secundo non. Maii cancellarius prædictæ universitatis, qui pro tempore fuerit, et singuli regentes in capella prædicta convenient exequias solenniter celebraturi pro anima Willelmi prædicti, cum missa in crastino, viz. cum diacono et subdiacono. Item statuimus et ordinamus quod singulis annis xix die mensis Novembris

[1] Thomas Moore, Dean of St Paul's Cathedral, died in 1421. He had been a fellow of Pembroke, of which college he was a benefactor. John Preston, a prebendary of St Paul's, was the senior executor of the dean's will. In the old list of University benefactors preserved in Matthew Stokes's Book, the name of Sir Richard "Wytington, civis et Aldermannus Londoniensis" is recorded with those of Moore and Preston. In the metropolitan cathedral Moore founded a chantry and Sir Richard Whittington a chapel.

[2] *Commiss. Doc.*, i. 407.

per prædictum cancellarium regentesque prædictæ universitatis fiant exequiæ pro anima dominæ Gratiæ consortis prædicti domini Willelmi cum missa in crastino et solennitate superius annotata, etc.[1]

Sir Robert Thorpe, probably master[2] of Pembroke College from 1347–1364, who succeeded William of Wykeham as Lord Chancellor of England, had begun the building of the Public Schools; which we are here informed were completed—as far as regards the Divinity School *together with the Chapel*—by the executors of his brother Sir William. The University, therefore, out of gratitude to these benefactors, ordered the annual celebration of obsequies in memory of Sir William and his wife Grace in the New Chapel. Accordingly, until the time of the Reformation, these obits were observed; witness such a payment to the Chaplain as the following, dated 1544, "Item celebranti in exequiis Magistri Thorp...iv^{d}."

A document similar to the above, also enrolled among the Statutes (no. 186), must be quoted:

Universis et singulis Christi fidelibus præsentes literas inspecturis nos Thomas Stoyle sacræ theologiæ professor, vice-cancellarius universitatis Cantabrigiensis coetusque unanimis magistrorum regentium et non-regentium in eadem salutem in omnium Salvatore....Hinc est quod... reverendus in Christo pater ac dominus dominus Thomas Rotheram divina miseratione Lincolniensis episcopus ac magnus Angliæ generalis hujusque almæ universitatis præcipuus dignusque cancellarius et singularis patronus tum in honorem Dei, incrementum studii, et universitatis nostræ profectum, scholas novamque superius librariam polito lapide, sumptuosa pompa, ac dignis ædificiis perfecerit, eamque, omnibus ut decuit rebus exornatam, non paucis vel vilibus libris opulentam reddidit, plurimaque insuper alia bona eidem universitati procuravit; idcirco nos antedictus vice-cancellarius coetusque magistrorum universitatis præfatæ, prædicta considerantes suamque munificentiam cum gratiarum actione amplectentes, eidem reverendo domino spiritualium retributionem, ut possumus, impendere cupientes, decrevimus eundem venerabilem patrem inter primos benefactores universitatis nostræ perpetuo statuendum, et quod nomen ejusdem inter nomina benefactorum nostrorum scribatur, ut annis singulis per sacerdotem, singulas scolas magistrorum visitantem ad orandum pro benefactoribus universitatis, specialiter recitetur. Insuper ordinamus et statuimus, nos ac successores nostros in perpetuum obligantes, quod singulis annis, dum præfatus pater vixerit, post festum Paschæ die quo

[1] *Commiss. Doc.*, i. 411.

[2] Dr Ainslie held that Thorpe, the Master of Pembroke, was not identical with Thorpe, the Lord Chancellor (see Mullinger, *Univ. of Camb.*, i. p. 373).

magistri lectiones suas actualiter resument, fiat una missa cum diacono et subdiacono quæ pro salubri incolumitate status ac personæ episcoporum universorum solet celebrari, et, postquam prædictus pater ab hac luce migraverit, habeat exequias, et missam in crastino solennem quæ pro episcopis mortuis celebrari solet, die quem ipse pater vel alius nomine ejus assignabit.

This concession was granted and sealed with the seal of the University and of the Chancellor on May 13th, 1475. It is here quoted, almost at length, not only because it tells of solemn University duties which would annually fall to the lot of the Sacellanus, in connection with the commemoration of the benefactor, Archbishop Rotheram; but also because it was enacted during the vice-chancellorship of Dr Thomas Stoyle, who was himself (as we have seen) a distinguished holder of the post of Chaplain, and who indeed probably had but lately retired from the office. Hence we can understand how eagerly he would chronicle the gifts to Schools and Library referred to in this eulogy of his friend Archbishop Rotheram. A further reason for the quotation of this decree is that it alludes to another special function pertaining to the Chaplain, that of an annual visitation of each school of the masters, to recite the names of the benefactors, and to remember them in prayer. For the *Sacerdos* mentioned in this statute was doubtless the Capellanus Universitatis.

After the time of the Reformation, though honoured names were not forgotten, it was not thought proper—in commemorating a University benefactor—"to kepe a dirige and masse of requiem for his soule." But, before describing the changes carried out at that period, the other functions of the Chaplain must be referred to.

ii. Keeper of the New Chapel.

The Chaplain had (as we shall see) a general oversight of the University Buildings, and naturally that included a special supervision of the *Nova Capella*, above the Divinity Schools. Particularly it was his duty to take care of "res sacras et sacelli ornamenta." Cardinal Pole's ordinance said:

Idemque Capellanus...crucem universitatis in processionibus portet... nec non tam crucis quam calicum et aliorum vasorum et indumentorum ac librorum ad res divinas pertinentium curam gerat de quibus habeat indenturam et reddat singulis annis rationem computo suo diligenter providendo ut omnia hæc integra ac munda et nitida teneantur et admonendo vice-cancellarium et procuratores de his quæ ad divinum cultum sunt necessaria emendis et procurandis.

His duties as *Custos Crucis* will be considered in another section; and a list of the various sacred vessels, vestments and books—as gathered from inventories and allusions in the University accounts—will also be given later on. The Grace Books teem with payments made in connection with repairs to the fabric or the furniture of the New Chapel or Regent House. We have seen, for instance, how vigorous Latimer was in the first year of his chaplaincy in mending locks and supplying keys. And numerous instances might be given of similar careful supervision.

iii. Keeper of the University Cross.

Another interesting duty that fell to the lot of the Chaplain arose from his being *Custos Crucis*—"the Cross-keeper of the University, which he solemnly brought forth on procession-days." A description of "the great Cross of Silver" will be given in the section devoted to the ornaments of the New Chapel; and an account of its sale in the days of Edward VI, of the new cross which replaced it in Queen Mary's time, and yet again of the disposal of the substitute when Elizabeth succeeded her sister, will be recorded in the chapter which details the changes at the Reformation epoch. On State occasions the University Cross figured very prominently. In Ashmole's account[1], for instance, of the visit paid by King Henry VII to Cambridge on April 22nd, 1506, we read:

As he approached nere the Unyversyte, within a quarter of a mylle, ther stode, first all the four Ordres of Freres, and aftir odir Religious, and the King on Horsbacke kyssed the Crosse of everyche of the Religious, and then ther stode all along, all the Graduatts, aftir their Degrees, in all their Habbitts, and at the end of them was the Unyversyte Cross, wher was a Forme and a Cushin &c. as accustomed, where the

[1] *Order of the Garter*, p. 558.

Kyng dyd alight, and there the Byshopp of Rochestre, Doctor [Fisher] then beyng Chauncellor of the Unyversyte, accompanied with odir Doctors, sensyd &c. the Kyng, and aftir made a litle Proposition, and welcomed hym, &c.

So, when Henry VIII visited the University in 1522, we read—among other expenses paid in connection with "the Kyngs comynge, and the maner of his receyvynge": "Item, to the Clarke of the Scollys for beryng of the Universyte Crosse twys at the Kyngs beyng heyr [and on two other occasions]... xvi^{d}."

Of course in most of the distinctly religious services and processions, as well as at the visits of distinguished ecclesiastics and commissioners, the cross was in evidence, and frequent mention is made in the university accounts of payment "pro baiulacione crucis." Thus, in the year 1485, Grace Book A (p. 199) notes: "Item magistro willelmo tomsun pro portacione crucis in processionibus generalibus...ij^{s}"; in 1515, a later Grace Book records: "Magistro Hostibe pro Bajulacione crucis pro anno elapso...vj^{s} viij^{d}." Again, in 1524, at the visit of "the Popys Messenger," payment was made "to the Berer of the Unyversyte Cros at hys beyng here...iv^{d}"; and so in Mere's account[1] of Queen Mary's Visitation, the Commissioners were often "receyved processionaliter with the universitie Cross." One entry in the Diary may be given more fully:

xi Januar. (1557). On Munday a lyttle mysling but wetted lyttle. It. at vii the Vyc. with all the hole universitie in habitibus met in St Mary's and the Scholers had no surplesses as it was proposyd, from thence all wente to trinitie College and thuniversitie Crosse before them, and in the gate-howse a forme set and covered with cusshyns and carpet on the grownd for the Vysytors, where the Vic. having on our tissew Cope sprynkled holy water on them and proposed to sense them but they refused it &c.

It will be noticed, in two of the quotations just made, that the names of the Chaplains are given to whom the payments were made, Mr William Thompson and Mr John Ostaby. This brings us back to the heading of this section. It will be remembered that Pole's Ordinance states:

[1] See Lamb's *Documents from the MS. Library of C.C.C.*, p. 200.

Idemque capellanus per se vel aliam honestam personam habitu clericali et superpellicio indutam crucem universitatis in processionibus portet et...crucis...curam gerat &c.

Here it will be seen that the Chaplain is spoken of, not only as the Custos Crucis, but also as bearer of the same, or at least as being responsible for the carrying of it. The actual *Baiulator Crucis* was, at least at general processions, a Master in Grammar who had recently incepted. Statute 117, *De Incepturis in Grammatica*, finishes with this sentence:

Volumus etiam quod singulis processionibus generalibus infra annum suæ lecturæ contingentibus coram universitate signum bajulet crucifixi vel per alium idoneum scholarem deportari faciet judicio procuratorum admittendum[1].

In connection with this regulation we find certain entries in the earlier Grace Books; e.g. in Grace Book A, pages 165, 166, there are marginal notes opposite the names of two inceptors in grammar, Benet and Sickling, with the words: "debet pro baiulacione crucis...xx^{d}"; and in Grace Book B (1), p. 253, the proctors (1510) received: "Item de inceptore in grammatica pro baiulacione crucis universitatis anno futuro... xii^{d}"; from which we gather that Mr Austin, whose name appears in 1511 as incepting in grammar, had to pay 12*d.* as a penalty for not carrying the cross during his year of regency according to the statute. It will be noticed that this statute only requires the grammar-master to be cross-bearer "at each general procession happening within the year of his lecture." Who carried it in the years when there was no inceptor in grammar, or at other processions than the general processions, we do not know. The payments are generally made to the Chaplain, who by his office was responsible, or to the bedells, who were often handy-men for various purposes. Once a talkative proctor—the said Mr Sickling who is named above—tells us that one Richard Littleborough was twice paid for acting as *Portator Crucis* in the year 1501; but nothing is known of this individual.

[1] *Commiss. Doc.*, i. 374.

iv. Capellanus Computans.

A duty, which was always attached to the Chaplainship, but which was in the later years of the office considerably widened, was that of presenting an annual *computus*. To quote again from Cardinal Pole's directions:—after reference to the various ornaments, &c., in the *nova capella*, we read: "de quibus habeat indenturam et reddat singulis annis rationem computo suo, &c." There follows a list of penalties attached to the non-fulfilment of this duty.

It is evident from the wording of the pleas and indentures in the old records concerning the Thornton trust, that the Chaplain was expected to manage the property connected with the original foundation; and accordingly we do not find in the proctors' yearly accounts any reference to the income derived therefrom.

The Capellanus presented his annual computus in the Michaelmas term near the beginning of each academical year. Thus in Mere's Diary, inserted in Grace Book A, we read: "The morow after Symon and Judes day...was the proctors acownte gyven at xij a clocke...the unyuersyte Chaplen makythe hys acownte allso that day and givythe euery of the audytours a grote for ther paynes[1]." This was in the year 1533, when both the "acowntes" referred to must have been presented by Nicholas Ridley, who was the retiring senior proctor as well as the Chaplain. In the report of Queen Mary's Visitation, under date November 26th, 1556, John Mere writes: "It. the cownte of the common hutche at one. Whene M^rs^ Maptyt and Parker and Swynborne subscrybed to Mr Barkys acownte, and ellse nothynge fynisshed, but only the chaplyns acownte[2]." This was the first computus rendered by John Stokes, of Queens' College, who was the last of the long line of Chaplains.

In addition to the yearly account required of the Chaplain in connection with his original foundation and with the furniture, &c., of the New Chapel, there was an annual "Computus Capellani Universitatis pro receptis ex tenementis D. Barowe." Archdeacon Barrow was a faithful son of the University, who, as has already been noted, was a liberal benefactor to Great

[1] Grace Book A, p. 226. [2] Lamb's *Documents, ut supra*, p. 184.

St Mary's Church. Caius (*Hist.* p. 90) thus chronicles his gift: "His ecclesiæ tectum et fenestræ confectæ sunt, prætereaque emptæ universitati possessiones annui proventus 4 librarum in certos universitatis usus, per bibliothecæ custodem, et universitatis sacellanum, annuatim expendendarum." The Librarian-Chaplain presented an account of the Barrow trust yearly about the 21st of October, and an abstract of the same was for many years inserted annually in the proctors' register, from 1496 onwards—Dr Barrow having given his benefaction a year or two previously to that date.

Similarly, the supervisors of the will of John Mere, the Bedell, who died on April 13th, 1558, covenanted[1] with the University for an annual sermon in St Bene't's Church. Sums of money were apportioned to various persons and charities, "at the discretion of the Vice-Chancellor or Chaplyn of the University for the time being; who shall have for his pains in receiving the yearly Rent and making this distribution 2s." Dr Stokes, the Chaplain, managed the Mere trust until his death in 1568.

v. Keeper of the Schools.

While the Chaplain had special duties with reference to the New Chapel, he had also a general supervision of the Public Schools. "Capellanus...curet ut suus famulus pernoctet in scholis vel diligenter singulis diebus attendat ne quis ibi noctu remaneat utque ante solis occasum claudat scholarum ostia eaque tempore congruo aperiat[2]." The *famulus* here mentioned is often referred to in the University accounts; for instance in Grace Book B (1) he is called "puer custodiens scolas" (p. 121); his room is mentioned: "Item, pro emendacione camini in camera custodis scolarum" (p. 158); "Item soluitur pro hamo ferreo cuiusdam fenestre in camera custodientis scolas" (p. 120). It is called *insula* (p. 105), *ceptus* (p. 44), and *latesse* (p. 250). It was perhaps situate at the west end of the Divinity School, or under the staircase at the south-west of this ground-floor room; see the entry on page 185, "Item pro cera ad domunculam in fine scholarum theologie."

[1] See Masters's *History of C.C.C.*, Appendix, pp. 46 and 47.

[2] See Pole *ut ante*, p. 2.

Whether the Chaplain, as keeper of the Schools, by his deputy or personally, had to ring the Schools' Bell on occasions is not certain. The bedells, we are told in Statute 72, were responsible for the ringing of the bells before certain academical exercises; while another statute, no. 106, is headed: "De satisfaciendo clerico pro insinuatione horarum," and has reference to the payment of the clerk who rang the bells for law lectures after dinner. It will be remembered that the Chaplain was sometimes called "the Clarke of the Scollys" (see page 25). Doubtless also the bell was rung at the celebration of mass and at other ceremonies performed in the New Chapel.

In connection with the Chaplain's responsibility as to the supervision of the schools, there are two very curious entries in Grace Book B (II) under date 1519–20: "Item solui preconi keell pro reparacione cuiusdam domicilii in scolis publicis nescio quorum incuria combusti...xij^{s} viij^{d}"; "Magister Ostyby de aula pembrok debet xx^{s} pro incendio cuiusdam domus in communibus scolis." Mr Ostaby, the Chaplain, is here apparently fined somewhat heavily on account of the fire which had occurred in the buildings under his charge. It will be noticed that the sum, which he naturally objected to pay, exceeded the amount which the proctor paid for repairs to that useful handyman John Keel, the carpenter and crier.

vi. Keeper of the Library.

The Chaplain held yet another most important post; he was *Custos Librariæ*. "Idemque Capellanus...bibliothecæ academiæ...curam gerat." We have seen that when the Barrow trust was formed, it was to be administered by the Chaplain; and Caius, describing the benefaction, tells us that the income was to be expended "per bibliothecæ custodem et universitatis sacellanum." Dr Stoyle, the first Chaplain after the time of the existing official accounts, is several times mentioned as careful of the books under his charge. To him, doubtless, the University is indebted in part for the repeated donation of volumes to the Library by Archbishop Rotheram, a lifelong

friend of Dr Stoyle. And that Librarian-Chaplain himself was one of the earliest donors of printed books to the University collection.

In 1438, when the Chancellor, Masters, and Scholars of the University of Cambridge petitioned Henry VI to grant them the manor of Ruyslep in the county of Middlesex, the King granted their petition "in aid of the support of a common library, and of chaplains celebrating mass in their beautiful chapel, &c.[1]" The same conjunction of the Library and the Chaplains occurs in a similar grant of the manors of Great and Little Okebourne in the following year.

Next may be quoted a statement appended to the Inventory of 1473–74, referred to above (p. 10): "Qui quidem libri omnes ac singuli cum cruce et eidem pertinenciis per procuratores supradictos eidem Magistro Johanni Ocley traditi sunt die et anno domini supradictis et anno regni regis Eduardi quarti post conquestum Anglie terciodecimo." A modern copier of this note had added: "As John Otley or Ocley was Proctor for the Academical year beginning 1 October, 1472, this note about the Cross must belong to that year, and does not form part of the Inventory dated 1473, though I suspect it was written by the same scribe." This commentator quite misunderstands the situation. The books and the cross were delivered to John Ottley not as proctor, but (see page 10) as Chaplain, Librarian, and Keeper of the University Cross.

It is interesting to notice that at Oxford[2] also, during the fourteenth and fifteenth centuries, the Chaplain of the University had charge of the Library.

[1] Cooper, *Annals*, i. 187.

[2] See Boase, *Register of the University of Oxford*, p. xii. On page 286 of the same volume occurs the following: "29 Nov. 1449, deputati fuerunt subscripti doctores et magistri ad audiendum compotum capellani universitatis de libris contentis in libraria comuni universitatis, viz. [here follow the names]." Whether at Cambridge "thunyversyte Chaplen hys acownte" (see p. 27) included a return of the state of the books in the Library, or whether there was a special *computus* for that purpose, the writer does not know.

CHAPTER III.

CHANGES AT THE REFORMATION.

Some of the duties of the Capellanus—including, indeed, those functions from which he obtained his distinctive name—naturally fell into disuse at the time of the Reformation, while other appointments—such as those of Keeper of the Schools, and Librarian, and Receiver of Rents—were divided up among new officials. We proceed to deal with these changes under separate sections; and, although the method adopted here and elsewhere may now and then involve slight repetitions, it is perhaps the most convenient.

i. The University Chaplain.

We need not here dwell upon the uncertainty of the position of the Sacellanus during part of the reign of Henry VIII and that of Edward VI, nor need we refer to the revival of the office during Mary's time—for allusion has already been made to these changes under the account of the contemporary Chaplains. We may pass at once to the new era under Queen Elizabeth. We have seen that John Stokes, of Queens', who held the appointment during the last two or three years of the reign of Mary, still retained the office on her sister's succession, and that he remained Chaplain until his death in 1568. During these ten years various ecclesiastical functions were disused; but, shortly after the decease of Dr Stokes, the office itself was by a Grace entirely abolished, and the profits of it converted to the use of the University. The words of the order, as agreed to by the Senate, are given as follows in Grace Book D, fol. 103:

Cum Academia concesserit Prælectori Lectionis Theologicæ Dominæ Margaretæ vi$^{li\bar{b}}$ xiii^{s} iv^{d} et ei oneri ferendo per quotidianas impensas non

sufficiat, et omnia Sacellani universitatis munera, *ut Papistica*, per leges abrogantur: Placet vobis ut annuus reditus, illi solvi consuetus, ad Academiæ usum convertatur.

"Conceditur 30 Junii et primo Julii (1570)." The Grace thus passed is inserted as the last of the "Statuta Antiqua in ordinem non redacta." Caius (*Hist. Cant. Acad.* ii. 129), writing about 1574, says: "Hoc officium hodie non confertur in subsidium egentibus, pro veteri instituto, sed quibus rerum suppetit usus, atque abundat etiam novo commento," upon which sentence Dr Ashton, in his notes preserved by Baker (xli. 216), remarks: "It being an office and institution purely Popish, 'tis no wonder it sunk at the beginning of Queen Elizabeth. Caius was a man that hung, as it were, between two Religions and therefore in this case he makes this complaint." The financial arrangements will be discussed in the chapter on the Chaplain's stipend; and the ceremonies of the New Chapel will also be dwelt upon later on. We may, therefore, turn to the steps taken with regard to the Commemoration of Benefactors. Although obits and exequies were abolished as superstitious observances, the honoured names of those to whom the University was indebted were not forgotten. Forms were ordered to be used in the colleges; and, after various arrangements had been made for the University at large, a Grace of the Senate was at length passed on February 11th, 1639–40 (John Cosin being Vice-Chancellor), appointing a Syndicate to consult the archives and draw up a scheme for the Commemoration of Benefactors. This *Recensio Benefactorum* "recitata fuit per eundem Procancellarium in plena congregatione Oct. 10mo 1640, et repetita (sermone vulgari) 17mo ejusdem mensis." This document is given in full in Heywood and Wright's *Cambridge Transactions in the Puritan Period*, vol. ii. pp. 436, &c. It contains the following reference to the original founder of the Chaplaincy:

Nigellus de Thornden sub idem tempus (*i.e.* sub regibus Edw. 1, 2, 3^{tio}) medicus Cantabrigiensis, qui fundos aliquot et messuagium nobis in hac villa largitus est, ad alendum Sacellanum, cujus inter cætera munus erat, Benefactorum nostrorum nomina publice recitare, et honestam de iis mentionem facere.

It will be noticed that the words just quoted are identical with phrases already borrowed from Caius's description of the duties of the Sacellanus. Doubtless the History and the Bidding Prayer both quote from some other University document.

ii. Keeper of the Chapel.

Even in the pre-Reformation days, many of the religious services connected with the University were conducted in the Church of Great St Mary. Of those which were celebrated by the Sacellanus Universitatis in the Nova Capella, some were abolished *ut Papistica*; others were transferred to the Church just mentioned; while certain simple religious observances still clung to the Houses of the Regents and the non-Regents. The first floor of the north side of the Public Schools Quadrangle was still for many years known as the *New Chapel*; though most of the ceremonies held in it were purely academical.

With regard to certain University functions, Dean Peacock (*On the Statutes*, &c., p. 17) says:

> The powers of the Chancellor, though confirmed and amplified by royal charters, were unquestionably ecclesiastical, both in their nature and origin; the court, over which he presided, was governed by the principles of the canon as well as of the civil law; and the power of excommunication and absolution, derived in the first instance from the Bishop of Ely, and subsequently from the Pope, became the most prompt and formidable instrument for enforcing and extending his authority; the form, likewise, of conferring degrees, and the kneeling posture of the person admitted, are indicative both of the act and of the authority of an ecclesiastical superior.

The most striking of the religious functions, which was still observed, is thus described in Buck's *Book*:

> Vpon the 16th day of December (being the last day of the Term) there is a Congregation ex Statuto...at which...the Posers are usually chosen, [&c.]...Now (if there be no other Business to be done) a Bedel calleth up the Houses, and the Vicechancellor goeth to the back of his Chair, and he first readeth the 67 Psalm in Latin to the Company all kneeling, who doe repeat the same after him. This done, he sitting in the Chair, Capite tectus, pronounceth the absolution in these words 'Authoritate nobis commissa nos absolvimus vos ab omni levi negligentia, Forisfactione, seu

Transgressione Statutorum, Privilegiorum et Consuetudinum, et Deo et Sacramentis Ecclesiæ vos restituimus; in nomine Patris, Filii, et Spiritus Sancti. Amen[1].'

In the old Statute, no. 184, already partly quoted in connection with the commemoration of Sir William and Lady Thorpe, there is an added requirement that every person admitted to a degree in any faculty should pronounce the *de profundis* and the customary prayers for the dead. This practice was abolished at the Reformation; but—probably arising from the same custom—we read (the quotation is again from Mr Buck's *Book*) that "when every (questionist) is admitted, he riseth up, and after he hath done his obeisance to M^r^ Vicechancellor he passeth between the Proctors unto the upper table, and there kneeling down, giveth God thanks in his private prayers[2], [&c.]." Abraham de la Pryme, in his *Diary*, published by the Surtees Society, tells how he and other incepting bachelors knelt down at the long table in the Regent House, after being presented to the Vice-Chancellor, and said "some short prayer or other as they please[3]."

Reference will be made later on to the subsequent history of this old Senate House, as well as to the sacred furniture which had been associated with the functions of the old Capellanus.

[1] This extract is from an account written in 1665 by John Buck, a University Bedell, and printed as an Appendix to Peacock's *Observations on the Statutes*. The Dean adds the following note to the passage here quoted: "The form of absolution presupposes that of excommunication, and was one of the incidents of the ecclesiastical authority exercised by the chancellor in this and other universities. It is not a little curious, that so manifest a relic of Popery should have survived the Reformation." (Appendix, p. lxv., note 2.)

[2] Cole (*MSS.* vol. li.) remarks upon the practice here alluded to: "This and every decent custom, which was in use when I was admitted, is now forgotten, ridiculed, and neglected, by an age, clergy and academics, that have lost all sense of former obligation, and mind nothing but self-interest." Dean Peacock quotes this characteristic note, and characteristically remarks: "It is proper to add, that Cole's attachment to ancient practices, both ecclesiastical and civil, was stronger than was altogether becoming in a minister of the Church of England, or a loyal subject of the House of Hanover." (Appendix, pp. 12, 13.)

[3] *Diary*, ed. Surt. Soc. 1870, p. 32.

iii. Keeper of the University Cross.

We have already described how the Great Cross of silver was used in the processions and ceremonies of old, and we shall, in a subsequent section, give a further description of its elaborate images and ornaments. Here, in speaking of the changes made at the time of the Reformation[1], an account may be given of the sale of "thuniversitie his Crosse and the staffe."

Early in the reign of Edward VI (1547–8), the following Grace was agreed to by the Senate:

> Cum in Ærario vestro publico nil sit pecunie, et gravissime hodie cause tractande sint, placet vobis ut Crux Universitatis vendi possit, in usum et commodum Achademie, per Dominum vicecancellarium et Prepositum Collegii Petri, quandoquidem ejus usus hodie nullus existit[2].

This was agreed to, and Dr Madew, Vice-Chancellor, and Mr Ainsworth, Master of Peterhouse, were authorised to see after the affairs of the University in London and to defray their expenses from the proceeds of the sale of the Cross. In Lamb's *Documents,* two elaborate and careful accounts are rendered[3]. The first is entitled "Expenses of Doctor Madew and M^{r} Rauff Aynesworthe M^{r} of Peterhouse in the Universitie his sute for the Confirmation of Auncient charters off thuniversitie and other new grauntes. A° Edwardi VI primo." Under *Recepta* we read "Received for thuniversitie his Crosse and the Staffe $\overset{xx}{\text{iiiixi}}$." The other document is headed: "Compotus D^{ris} Madue et M^{ri} Aynsworthe pro expensis circa confirmationem privelegiorum Achademiæ sic visus et examinatus per præsidentes Collegiorum juxta gratiam ita concessam." This commences: "Imprimis receptum ut de magna cruce Achademiæ per eos vendita quæ in toto ponderabat cccxxxvi unc. juxta v^{s}. vi^{d}. quæ in toto attingunt ad summam.....$\overset{xx}{\text{iiiixii}}$li. xiii^{s}." The Cross, which

[1] In Foxe's report of Dr Watson's sermon with reference to Bucer and Fagius, there is a curious account of a popular comment upon the carrying of the Cross in processions. (See Stoughton's edition, viii. 282.)

[2] Grace Book Δ, p. 22. [3] Documents, *ut supra*, pp. 97—101.

weighed 336 oz., was thus sold for a trifle over 5/6 an ounce. The difference between the two totals (£92. 13*s.* and £91) is explained by the following entry: "Item allocatum emptori ut pro rebus nullius precii repertis in cruce post fractionem... xxxiii^{s}."

Upon the accession of Queen Mary, however, the University was called upon to provide a new Cross[1], as appears from an order issued by Bishop Gardiner, the Chancellor, on April 4th, 1554, and from the following document:

A Contribution for a new silver cross bowght by D^{r} Yonge Vice-chauncelor at my Lorde of Winchester's our chauncellor's commandment. Diebus Mariæ Reginæ.

	li.	s.	d.
Collegium Trinitatis	v	vi	viii
Colleg. Regis	iiii		
Colleg. Johis	iii	iiii	
Aula Trinitatis		xxx	
Aula Clare		xxviii	
Aula Gonvyle		xxvi	viii
Colleg. Christi		lv	
Colleg. Jesu		xxviii	
Colleg. Reginæ		liii	iv
Domus Petri		xxxiii	iiii
Aula Pembroch		xxxiii	iiii
Colleg. Corp. Xti		xxvi	viii
Aula Katerinæ		xvi	viii
Colleg. Magdalene		x	
Capellanus Achad.		ix	

Summa xxx^{li}. viii^{d}.[2]

The Bursars' Account Books in the different Colleges tell of their individual contributions. Thus Mr Searle prints from records at Queens' the following, under date June 1554, "Mutuo accepit academia ad solvendum pro argentea et inaurata cruce...liij^{s}. iiij^{d}.[3]" The last item in the general account, as quoted from Lamb's documents, is interesting, telling us, as it does, that Mr Dale, the University Chaplain, had personally to contribute the sum of 9 shillings.

The wheel swung round again, and, a while after the acces-

[1] This new cross is mentioned in the Inventory, printed on page 66.

[2] Documents, *ut supra*, p. 101.

[3] *Hist. of Queens' Coll.*, p. 251.

sion of Elizabeth, there was another sale of the Cross. On September 26th, 1565, the following petition was presented to the University authorities:

Maye it please your worships, that the vestimentes, Crosse, sensors, cruets, and other superstitious monumentes, whereof by publick order takyn there is presently no use, being nowe in the universitie vestrie, maye be sold to the benefit and profit of the said universitie, at the discretion of M^{r} vicechancellor, D^{rs} Perne, Hawford, Stokes and Hutton, or of the most parte of theim, so that their doyng herein (bryngyng the whole some of money, receyvid for the sayed parcells, to the onlye help and use of ye said unyversitie) maye be by your authoritie confyrmed[1].

Later on, in the same year, December 14th, the following Grace was passed:

Conceditur ut pecunia conflata ex venditione crucis possit proportionaliter distribui singulis collegiis quæ exposuerunt eandem, ut apparebit ex libris rationalibus eorundem collegiorum per eos qui eandem crucem vendiderunt[2].

Again comparing this with college records, we read in Baker's *History of St John's* (Mayor's Ed., p. 162), under the mastership of Dr Longworth:

In his time likewise the University Cross was sold, which having been purchased by contributions from the several colleges, each college received back their due proportion, and St John's College had its share[3]. This was done under Dr Beaumont's vice-chancellorship, when the university copes and vestments of silk and velvet, the surplice, the altar-cloths, mass and dirige-book, the chalice with the patine, &c., were likewise sold[4].

It will be noticed that in the Grace, by virtue of which the properties were disposed of, Dr Stokes, the holder of the expiring Chaplaincy, was one of the syndicate at whose discretion the Cross and other effects were to be sold.

iv. The Receiver of Rents.

In the *Cambridge Portfolio*, vol. i. page 244, it is stated that, "upon the abolition of Popery, the office of Sacellanus sank into that of a receiver of University monies." But this is hardly a correct way of stating either the apportionment of the various functions or the distribution of the

[1] Grace Book Δ, p. 84.
[2] Ibid. p. 87.
[3] Regr̄. coll.
[4] Comput. acad.

financial duties of the old Sacellanus. We have seen, and we shall again dwell upon, the transference of parts of the Chaplain's stipend to other University officers, and other academic purposes. Under our present heading, it will be sufficient to remark that, after the Chaplaincy was abolished, the duty of collecting the rents from the "University Lands[1]," as the Thornton property was called, as well as from the possessions of the Barrow[2] and Mere[3] trusts, fell to the lot of the University Bailiff. It may be noted that this last office was held by Tobias Wood in 1598, and that before 1620 he had been succeeded by Peter Thompson (from whom Thompson's Lane received its name). After a while, however, the Bailiffs were replaced by the Bedells, as collectors of the rents which were of old received by the Capellanus Universitatis.

v. Keeper of the Schools.

It will be remembered that most of the duties, which pertained to the Chaplain as "Keeper of the Schools," were performed by a deputy, who was indeed frequently called "Custos scolarum." In an account[4] of the University, which was probably drawn up for Sir Robert Cecil on his being chosen Chancellor towards the end of the 16th century, under the heading "Ministers for the necessary use of the University,"

[1] These University Lands were let out on lease—among the holders being some well-known names, e.g. Redman, Stringer, Wheelock, &c. The Newnham portion (about 12 acres in extent) was purchased by Trinity College in 1871 for £4000, and now forms "the Trinity Roundabout," or Fellows' Garden (see the *Cambridge Reporter* 1871, pp. 292, 341). The Barnwell section forms part of the present Botanical Gardens, &c.

[2] The Barrow Tenements, in Shoemakers' Row, now Market Street, were also leased out—to such holders as Whalley, Tabor, Whinn, Storey, &c. In 1724, when the Crane property on the south side of the Regent Walk was needed for the New Senate House scheme, the income arising from the house in Market Street was attached to the salary of the Regius Professor of Physic. The premises are now leased to Messrs Eaden Lilley and Co. The names of Thornton and Barrow are not recorded in the *Endowments of the University of Cambridge*.

[3] Mere's houses in Bene't Street are still the property of the University.

[4] Printed by Professor Lort in 1769, and by Cooper, *Annals* ii. pp. 602—611.

there occurs, last in order, "One Schole-Keeper, who hath the keepeing of the common Scholes, opening and shutting up the common entrance unto them at the times thereunto appointed."

Various duties fell to the lot of this Minister. One may be mentioned. At the Congregation for the presentation of Questionists, as these expectant Bachelors, having their hoods on, passed into the Non-Regent House, the School-Keeper delivered to every one of them a printed copy of that oath, which they were to take before their admission.

Various perquisites also fell to the share of the School-Keeper. For instance, he received a "tunica" from a Compounder.

One of the first holders of the office, under the new regulations, was Richard Moody, of whose appointment as Librarian in 1581 we shall speak in the next section.

vi. Keeper of the Library.

Considering the place of honour which the University Librarian now deservedly holds, some surprise is naturally felt when we are reminded that the office of Custos Bibliothecæ of old was only a subsidiary part of the Chaplain's functions. We have, however, already seen what distinguished men filled the post of Sacellanus Universitatis, and how zealous, as Librarians, some of them were. It was but natural that when the appointments were separated, the office of Library Keeper should gradually develop in importance.

A few years after the death of the last Chaplain-Librarian, and the abolition of the ecclesiastical functions of the Sacellanus, a separate office of Librarian was created in July of the year 1577; a salary[1] of £10 being assigned to the appointment. The first holder of the post was William James, who at about the same date left Peterhouse to succeed Matthew Stokes as Registrar of King's. Mr James, who had taken his M.A. in 1568, held the office of Keeper of the Library till 1581, in

[1] In the distribution of the money after the Easter Tuesday (Mere's) Sermon, the place of the Chaplain is taken by the Librarian and the Registrary. (See Tables in Wall's *Ceremonies*.)

which year also he seems to have vacated his College appointment. He was succeeded, as Librarian, by Richard Moody, whom we met with in the last section as School-Keeper. On his appointment some of the fees obtained from degrees, which had formerly been allotted to the Chaplain, were assigned to the Keeper of the Library, who benefitted to the extent of 5 marks per annum. There was also drawn up at this time an elaborate set of "Articles for the office of Keeping the Universitie Librarie." These are given in Cooper's *Memorials*, vol. ii. pages 388 and 389 (1582). The last item ordered "that the keeper of the Library that now is, and all other to be chosen hereafter, shall continue in his office by the space of three yeares, unlesse upon his misbehavour he shal be thought by the Universitie meete to be deprived."

In the list of Ministers of the University prepared for Sir Robert Cecil, from which quotation has already been made, the "Schole-Keeper" is preceded by "the *Library Keeper*, who upon a yearely stipend hath the keepeing of the Bookes in the Common Library, for the convenient accesse of Students thereunto, and the good preservation of the Bookes."

CHAPTER IV.

THE STIPEND OF THE CHAPLAIN.

The consideration of the income of the Capellanus Universitatis—when we remember how varied were the offices which fell to his lot—will not only be interesting in itself, but will throw light upon some of the questions raised in the preceding pages.

We need not here dwell upon the ten marks which were bequeathed in 1256 by Bishop Wm. de Kilkenny to be paid yearly to the two Chaplain-Scholars for whom he thus founded exhibitions, for this foundation fell through; nor need we do more than glance at the chaplaincies endowed by Roger Heedon, a little later in the thirteenth century, under a "concessio duorum Hospitiorum et quatuor cotagiorum," for this charity passed from the University to Pembroke College; nor yet must we delay upon the chaplaincies founded at a later date by King Henry VI, and endowed with an ample income from certain manors, for this foundation was shortly afterwards transferred to King's College.

We proceed to examine in detail the celebrated foundation of Nigel de Thornton, the Cambridge physician, "qui fundos aliquot et messuagia nobis in hac villa largitus est, ad alendum sacellanum[1]." There are numerous documents extant relating to this property—and, though the descriptions thereof do not always quite agree, yet the original bequest probably consisted of three messuages, two of them situate in the parish of St John Zachary and one in that of St Mary the Great, together with 26 acres of land pertaining to the first of these tenements and perhaps a few acres belonging to one of the other two. In one indenture there is a "concessio 2 placearum et totius terre

[1] *Commemoratio Benefactorum* (Cosin). *Harl. MS.* 7029.

arabilis, cum libero cursu duarum faldarum, &c."; in another document there is a "dimissio ad firmam xxvi Acrarum terre in campis de Barnewell, cum libero cursu unius Falde." Another description says "the University Lands," as the property was often called, were "triginta acræ jacentes in campis de Bernwell, Trumpington, Coton," and speaks of a tenement in St Andrew's parish. See Rysley's *Catalogue* in the University Registry.

We learn from the *Valor Ecclesiasticus*, temp. Henry VIII, iii. 505–6, that, in a Survey (dated 1534) of the diocese of Ely (under the Act giving the King the first-fruits and tenths, &c.) the following among other valuations was made:

"Chaplain of the University ..... £1. 8*s.* 10*d.*"

In the Return of the Commissioners appointed by Henry VIII in the 37th year of his reign to inquire into the state of the several Colleges, &c. in Cambridge, we find the following details under the heading *Capellanus Universitatis*, viz.:

Villa Cantabrigiæ— valet in
- Firma xxxvi acrarum terrarum in tenura... per annum xxxiii^{s}. iiij^{d}. — cx^{s}.
- Firma duorum tenementorum in villa predicta in tenura...per annum lxxvi^{s}. viij^{d}. — Inde in

Repris. in viz. in
- Denariis distributis Magistro Vice-Cancellario doctoribus, procuratoribus, regentibus et non regentibus, bedellis, pauperibus et aliis ministris in exequiis Magistri Thome Barrow communibus annis — lx^{s}.
- Feodo collectoris per annum..... iii^{s}. iiij^{d}.
- Stipendio dicti Capellani per annum xxxiii^{s}. iiij^{d}.
- Reparatione dictorum tenementorum communibus annis.....xiii^{s}. iiij^{d}.

— cx^{s}.

Et remanet clare per annum...nihil[1].

It will be noticed that in this Return the accounts of the Barrow trust are included in the Chaplain's statement; but the sums are kept distinct, and we find that as collector of the Barrow rents the Sacellanus was allowed for himself 3*s.* 4*d.*, while he received for his stipend as Capellanus the whole income, £1. 13*s.* 4*d.*, derived from the 36 acres connected with the Thornton foundation.

[1] *Comm. Doc.*, i. 277.

It may be added that, about this date and subsequently, there are records of graces for syndics to let the University Lands "cum consensu sacellani." Such a lease was made in 1535–6; and again, twenty years later, we find the following grace:

Conceditur, ut concessio quarundam Terrarum Academiæ magistro Johanni Redman nuper facta per magistrum Dale sacellanum Academiæ vestro consensu rata sit et confirmetur, ita quod Indenture in ea re confecte et conficiende, prius quam sigillentur supervideantur per dominum vice-cancellarium, magistros Perpoynte et Mytche.

The corresponding deed in the Registry is labelled: "Cancellarius et Capellanus &c. dimittunt fundos Johanni Redman, pro xxxiii^{s}. iiij^{d}. annuatim ad terminum xxxi annorum." Subsequent notices relating to the same property speak of it as connected with "Ædium sub insigni Corvi[1]." (Rysley's *Catalogue, ut supra.*)

In Elizabeth's reign, after the abolition of the Chaplain's ecclesiastical functions, the moneys alluded to above were applied, as we have seen, to other academic uses, and eventually, when Dr John Jegon was Vice-Chancellor in 1599, the tenements seem to have been sold[2], ex consensu senatus, for the sum of £62. 10*s.*: the fields, however, still remained in the possession of the University (see p. 38).

In addition to the moneys obtained from the rents of the University Lands, the Chaplain had a charge upon the income of the public schools, arising out of that portion of the site of those buildings for which the University was indebted to the benefaction of Nigel Thornton. An indenture (see p. 7) of the year 1347 thus expresses the obligation: "Quotannis x^{s}. ii^{d}. reditus

[1] But this is probably due to some confusion between the Thornton property and the Barrow tenements. The house, with the sign "the Crow" or "the Raven," was part of the latter estate. Caius, in his History, in one or two statements, makes a similar mistake; owing, doubtless, to the fact that both properties were administered by our Chaplain.

[2] Mr J. W. Clark (*Architectural History* iii. 82), alluding to the fact that the arms of Jegon appear on the beautifully ornamented ceiling of the Catalogue Room, makes the suggestion that Dr John Jegon, Master of Corpus Christi College (1590–1602) and four times Vice-Chancellor of the University, was the donor of the roof. The present writer, as in private duty bound, would be glad to chronicle any honour due to a Master of Corpus; but is it not more likely that the money mentioned above was applied to the work in question?

perceptus de magnis scolis nostris, seu principalibus earum in vico scolarum nomine unius Capellæ perpetuæ pro anima dicti nigelli de Thornton in universitate deprecand." So, in an Inventory of Goods in the University Chest, dated 1420, occurs the item: "Bursa Presbiteri cum pertinentibus levata de terris universitatis et de *scolis juris civilis* ad faciendum celebrari pro anima Nigelli de Thornedon." In accordance with this, an entry in Grace Book A (for the year 1457) reads as follows: "Item solutum est presbitero universitatis de scolis iuris civilis...x^{s}.[1]" This payment, however, does not generally appear in the proctors' register, but must have been entered in a separate record.

A somewhat similar payment in connection with the school of Canon Law is given in the following extract from Grace Book B under the year 1510: "Solvitur Magistro Hostibie capellano universitatis pro cathedra juris canonici quia hoc anno non erat doctor tenens illam cathedram...xl^{s}.[2]"; and the same payment may be referred to in the following entries: 1525 and 1528, "Item Magistro Latamore pro salario suo...xl^{s}."; 1530, 1531, and 1532, "Item Magistro Hethe ex cathedra juris canonici...xl^{s}."; 1532, "Item to M^{r} Rydley, for ye canon chayre ...xl^{s}."; and 1534 and 1535, "Item Magistro Rydleio Sacellano universitatis...xl^{s}." But these payments probably (as we have noted on p. 10) were allotted to the Chaplain in his capacity of Keeper of the Library.

Yet again the Chaplain was entitled to a portion of the fees paid by questionists and others on their admission. "Baccalaureus Artium solvet Capellano...xii^{d}." This part of his salary upon degrees was continued to the Chaplain or to the University under his name throughout Elizabeth's reign. In the statutes issued in the first year of that sovereign we find under the fees paid by questionists "campellano (*sic*) academiæ ...xii^{d}."; and in those promulgated in her twelfth year, "capellano academiæ ... xii^{d}.[3]" And so in the proctors' registers, even as late as 1611, we have such entries as this: "Pro 192 Quæstionistis, pro Capellani Feodo, de singulis xii^{d}.,

[1] Grace Book A, p. 8. [2] Grace Book B (1), p. 251.
[3] Lamb's *Documents*, pp. 296 and 346.

in toto ix^{lib}. xii^{s}." This was the old Chaplain's fee, "nunc autem redit in usum Academiæ." The money went to augment the Library Keeper's stipend, &c. (see p. 40). According to an old table of fees, which is preserved in Matthew Stokes's Book[1], the questionist made a payment "Capellano Universitatis pro *Cruce*"; and this payment may be the xii^{d}. to which we have been alluding. The same table tells us that the questionist, among other fees, paid "Pro custodia librorum viij^{d}.[2]" This sum would also go to the purse of the Chaplain-Librarian.

There were also frequent items in the proctors' registers for the carrying of the Cross. Thus, in 1515, "Magistro Hostibe pro Bajulatione Crucis *pro anno elapso*...vj^{s}. viij^{d}."; and so, at an earlier date, "Item magistro willelmo tomsun pro portacione crucis *in processionibus generalibus*...ij^{s}." To give one more example, where any number might be quoted: "1522, Item to the Clarke of the scollys for beryng of the Universyte Cross twys at the Kyngs beyng heyr, and in Advent, and att the grett Cessacyon...xvi^{d}." Grace Book B, II. p. 59.

Yet again there are numerous entries of payments to the Chaplain for masses held in the New Chapel, e.g. "Item pro duabus missis celebratis in capella...iiij^{d}."; "Item pro missis celebratis in ecclesia Beatæ Mariæ ac capella universitatis"; "Item pro missa die commemorationis et altra (*sic*) in capella ...vj^{d}.," &c., &c. Grace Book A, 156; B, I. 10, etc.

With regard to the various trusts, of which the Sacellanus was the receiver of the rents, &c., we have already noticed that, in the administration of the Barrow Fund, the Chaplain, as *collector* or *computans*, was allowed 3*s*. 4*d*. "pro suo labore." So, in superintending the property left by Mr Mere, there was an allotment of "two shillings to the Capellanus Academiae for receiving rents."

It may be added that, in the will of Dr John Botwright, 7th master of Corpus Christi College, who died in 1473, there was a provision[3] that, if certain conditions were not observed, the money was to be applied to the augmentation of the salary

[1] This Book is in the Registry of the University. The table of fees referred to is on p. 52, b.

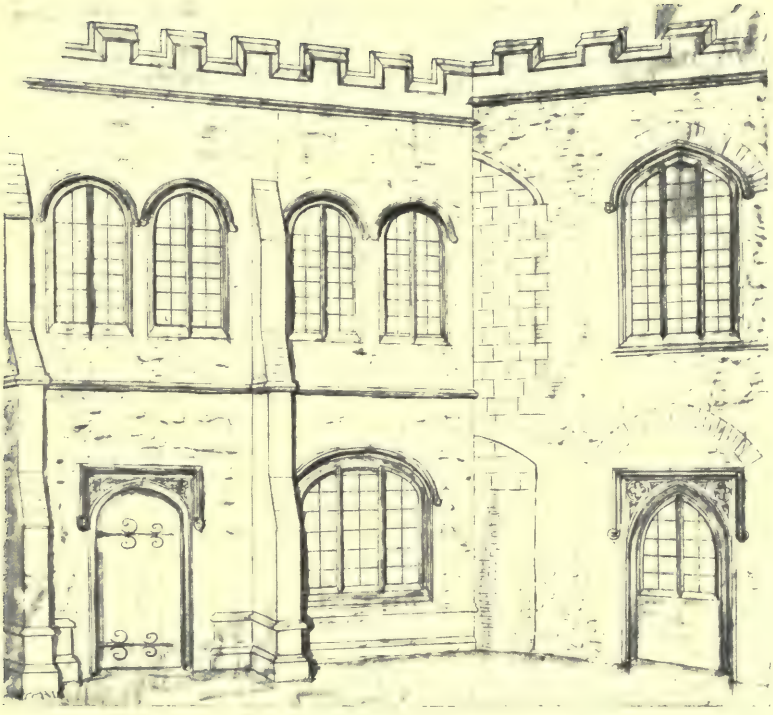
[2] Ibid.

[3] See Masters: *History of C.C.C.*, p. 47.

of the Chaplain of the University. Apparently, however, the conditions specified were complied with, for we do not hear of any corresponding increase in the stipend of the Sacellanus.

These different sources of income—though some of them, especially the fees, were variable in amount—must have realised in their total a fair sum; there were, however, of course a few outgoings, such as the payment to the auditors of his computus already alluded to. And doubtless the payments for the carrying of the University Cross were handed over to the actual *portator crucis*; while it may be that the Capellanus was responsible for the whole or part of the wages of the actual custodian of the Schools.

(1) The N.-W. Corner of the Schools Quadrangle,
enlarged from Loggan.



(2) The N.-W. Corner of the Schools Quadrangle,
at the present time.

CHAPTER V.

NOVA CAPELLA UNIVERSITATIS.

For more than three hundred years the upper floor of the north side of the present Library Buildings was used for various academic functions and for certain ecclesiastical ceremonies in connection with University affairs. This department, now known as the Catalogue Room, was formerly called by such names as the Senate House, the Commencement House, Nova Capella, the Regent House, our Common House, &c. From the end of the fourteenth century till the opening of the new Senate House in 1730 Congregations, Convocations, and many other academic meetings were held in this upper room; and during more than half of that period—from the date of Boniface the Ninth's licence in 1399 till the time of the Reformation, or rather till the death of the last University Chaplain in 1568—the Capellanus Universitatis was the special ecclesiastical official in most of these functions.

Before, however, we describe this celebrated building and the connection therewith of the holder of the Thornton Chaplaincy, allusion must be made to the times preceding the erection of the Divinity School and the Chapel above it.

The chaplain-scholars on the foundation of Bishop William de Kilkenny were stipendiaries of the Barnwell convent. There is, however, no mention made of the altar which they served. It may have been at the Church of St Botolph, which was appropriated to the prior and convent of Barnwell, or at a building belonging to the same society which was situate on the site of King's College.

The Heedon trust[1] was passed on from the University to

[1] See page 4.

Pembroke College on the express condition that the exequies of the founder should be observed "in the Parish Church," i.e. in St Mary's the Less.

We now come to the Chaplain on the foundation of Nigel Thornton—the official who subsequently became known as the University Chaplain; and the question will naturally be asked —where did he officiate during the century and more that intervened between the establishment of the trust and the erection of the Divinity School and its upper room? Does the term Nova Capella imply a Capella Antiqua?

The writer of this treatise has not come across such an expression, nor indeed has he found any allusion to the special altar at which the Thornton Chaplain served. In a document already quoted (p. 43), and entitled "Quedam indentura de terris et tenementis Universitatis et faldis cuidam Capellano ad modum Canterie," the *reditus* of the Chaplain is spoken of as "perceptus de magnis scolis nomine unius Capellæ perpetuæ pro anima magistri Nigelli de Thorneton in universitate deprecanda." But the locality where the Capellanus was to officiate is not named. It may be that some chapel and altar in the Church of St Mary the Great were assigned to our Chaplain. There many University ecclesiastical functions had long been performed. In an old Statute (No. 167) dated "ante an. 1303," St Mary's is spoken of as the church "ubi actus alii scholastici solenniores fieri consueverunt." Or it may be that to one of the buildings bequeathed by Nigel Thornton a chantry or chapel had been assigned. But there seems to be no evidence[1] upon which to decide this interesting point.

[1] Mr Sandars, in his *Notes on Great St Mary's Church* (*Camb. Ant. Soc.* 8vo. Publ. p. 7), does indeed state, that "Nigellus de Thorndon, physician, in 1347, founded the office of University Chaplain to celebrate daily masses in this Church for the souls of benefactors." He bases this statement upon Cooper's *Annals*, which, under the date named, say: "At or before this time, Nigellus Thorndon, physician, is said to have given certain houses in Cordiner's-row, for the support of the Chaplain of the University." But both these sentences are curiously full of mistakes—among which may be noted: the year 1347, when Thornton had already been dead for more than half a century; the allusion to daily masses and to St Mary's Church, for which there is no authority; the mention of certain houses in Cordiner's-row, which were really connected with the bequest made by Archdeacon Barrow a century and a half later; &c.

We pass on therefore to the erection of the Divinity School and of the celebrated chamber over it.

The portion we treat of forms the north side of the Schools Quadrangle, and is the oldest part of that renowned building as it now stands. It is not purposed here to refer to the older schools which formerly existed in the area of the present University Library.

In the thirteenth and fourteenth centuries, the associated University authorities owned or hired certain buildings for various academic purposes, using Great St Mary's for more ecclesiastical functions, and calling the masters and scholars together by ringing the bells of that church or of St Bene't's.

But about the year 1359[1] a commencement was made of the erection of a Theological School more worthy of the University, the expense being borne by members and their friends. Funds, however, ran short, and not much progress was made until some five or six years later, when Robert Thorpe, a distinguished lawyer, by his liberality gave the scheme a fresh start. He had resigned the Mastership of Pembroke in 1364, and in the following year he was knighted by King Edward and granted an enabling pension. It was in this same year (1365), perhaps as a thank-offering for his advancement, that his contribution was made towards the progress of the Divinity School. Sir Robert Thorpe was appointed Lord Chancellor in 1371 in succession to William of Wykeham; he only held office, however, for a short time, as he died in the following year. Richard Treton, the second Master of Corpus Christi College, who was one of the executors of the Chancellor's will, assigned sums of money to each of the eight colleges, and is said[2] to have given a further contribution to the new University School. This building[3], however, proceeded very slowly, and it was not till towards the end of the century that the munificence of Sir William Thorpe (brother of the Chancellor) and of the Lady

[1] See Archbishop Parker's "records," Nasmith's *Catalogue C. C. C. Library*, cxviii. 6, p. 173.

[2] See the allusions to Sir Robert Thorpe in the Bidding Prayer preserved by Matthew Stokes (Missa pro Benefactoribus, in the University Registry).

[3] See the chapters on the Building of the Schools, Library, &c., in Willis and Clark's *Arch. Hist.* vol. iii.

Grace his wife enabled the authorities to complete the Divinity School and the Chapel over it. Accordingly in the year 1398 Eudo de la Zouche, LL.D., Chancellor of the University, together with the regents and non-regents, covenanted[1] yearly on May 2 and November 19 respectively to celebrate the exequies of Sir William and Lady Thorpe, in commemoration of their having built the school and the chapel.

The date of the completion of the building on the north side of the Schools Quadrangle is not certain; but the year mentioned by Archbishop Parker (1400) is sufficiently accurate. We find confirmation of this in the grant of a licence[2] for the Chapel obtained at that period. This is recorded by Caius, who writes: "Sacellum autem locus est divinarum rerum, et consiliorum, seu congregationum, concedente Bonefacio Pontifice, apud S. Petrum Romæ 15 calendas Novembris, anno Pontificatus sui 10." Boniface the Ninth held the Papal Chair from 1389 to 1404.

The authorities were very proud of the new building. We find, for instance, that in the year 1438[3]:

> John Langton Chancellor and the masters and scholars presented a petition to the King (Henry VI), in which they set forth that from time immemorial the University had been seised of divers tenements and soil, upon which there had been erected certain schools for students in divinity and both the laws, also a common library for the use of the students, &c., with a certain *chapel of surpassing beauty* for the celebration of divine service for the souls of their benefactors.

It will perhaps be well here to quote the descriptions of the building with which we are dealing, as given by Archbishop Parker and Caius.

[1] See Statute 184 (*Documents*, i. pp. 411—413).

[2] It is a curious fact that Richard Parker in his *History of Cambridge* records under date 1502, George Fitzhugh being Chancellor: "His diebus Papa Alexander 6 concessit per Scriptum suum datum apud S. Petrum Romæ 15 Cal. Novembris, Anno Pontificatus sui 10°. ut Capella nova in qua Congregationes Regentium et non Regentium celebrentur, rerum divinarum Consiliorumque locus esset." 1502 was the tenth year of the Pontificate of Alexander the Sixth; but the similarity of the phraseology shows that there is some confusion as to the two Popes.

[3] See Cooper's *Annals*, i. p. 187.

The Archbishop's History[1] says:

Ac primum de Theologica schola dicendum est, quomodo extructa et absoluta fuerit. Ea enim prima extitit illius quadratæ structuræ pars inchoata quidem multorum in Academia studentium suorumque amicorum sumptibus ac labore, et ad superiorem pene tabulationem perducta: sed paucis annis intermissa, quoniam ope caruerunt; etsi a Roberto Thorpe seniore milite aliquantulum adjuti sunt....Ita schola theologica cum area tota, subselliis inferioribus, et doctoris Cathedra, superiori item contignatione, ac utriusque pavimentis, et inter duo synedria, quæ regentium ac non regentium domus dicuntur, separatione, porticu quoque a solo et fundamentis extructa, et super eam caverna et interiori secessu, vitreis fenestris, omnibusque præter orientales murales minas aliis, ut jam cernimus, tota per cohæredes prædictos ad finem perducta est, anno 1400.

In Parker's somewhat parallel English account[2], we read after an allusion to the agreement as to the obsequies of Sir William Thorpe and Grace his wife:

For which Convention, the Executors of William Thorpe went forward with the Divinity Scholes, paved the Floors, made the Stalls there with the Doctor's Chair, the Plancher above that, and paved it, and made the Partition between the Regent and non-Regent House, and so finished the same perfectly, saving the Battlement on the East side; making also from the ground the Porche, with the foundation, and the volte as it standeth at this day, where the University Hutch is. In which Porch the Doctors of Divinity were wont to open their Questions to the Answerer, as the Disputers in Philosophy used to declare their Questions in the Little Scholes, now the Consistory of the Vice-Chancellor. The executors of which William Thorpe caused also the windows to be glazed.

In Caius' *History* (1574) in one place (p. 81) we read:

Hac continentur Scholæ Theologorum, et sacellum consiliorum, id est, conventus regentium et non regentium, quod etsi jam vetustum est, novum tamen usque dicitur.

Again, in the same *History* (p. 121), occurs a passage, the first sentence of which has been already quoted:

"Sacellum autem locus est divinarum rerum, et consiliorum, seu congregationum, concedente Bonefacio Pontifice, apud S. Petrum Romæ 15 calendas Novembris, anno Pontificatus sui 10, et præterea locus senatorius est. Intercepto dividitur in duas partes, summam Regentes occupant, imam non regentes. Hinc illa regentium domus, ista non regentium

[1] "Academiæ Historia Cantabrigiensis" (pp. iii, iv), at the end of Parker's *De Antiquitate Britannicæ Ecclesiæ*.

[2] MS. in the Library of Corpus Christi College (cxviii. 6).

dicitur. In eo sacello electiones fiunt, magistratuum approbationes, seu admissiones graduatorum, congregationes et consultationes, de rebus gravibus per senatum tantum, idque non alia lingua quam latina, ex statuto universitatis. Senatum voco, consilium doctorum, et magistrorum regentium ac non regentium quorumcunque, etsi ut hodie iuvenum tantum, olim senatus non dicebatur, nisi conventus senum, a Græcis γερουσια dicitur, et senaculum locus ubi hi convenerant ab ætatis vocabulo.

A rough sketch of the Schools Quadrangle, drawn about 1459, is preserved in a volume called "the White Book" (*Liber Albus*) in the Bursary of Corpus Christi College. This has been reproduced in Willis and Clark's *Architectural History* (iii. p. 5), where the upper storey of the northern building has written on it the words "Capella nova super scholas theologie."

This north building was rectangular in form, and measured "91 feet long by 28 feet wide between the walls on the ground floor." The upper floor was entered by a large door, which, though now closed up, may still be seen in the N.W. corner of the West Library. This door was approached by an external staircase, which (as altered[1] through the erection of the west side of the Quadrangle) is figured in Parker's Elevation of the Public Schools (1574), in Hamond's map of Cambridge (1592), and in Loggan's print of the Schools Quadrangle (c. 1688). It is also shown on a ground plan of the Quadrangle which forms part of a plan of Clare Hall taken about 1635 and reproduced in Willis and Clark's *Architectural History*, vol. iii. p. 85. Mr Clark also gives, on the next page, a section to show the arrangement of the staircase leading to the Regent House.

With the ground floor—the old Divinity School—we are not here concerned; except to point out that there was a room[2] at the west end, 22 feet long, which was walled off, leaving the length of the Divinity School to be 67 feet, as stated in Parker's Elevation. It may be conjectured that this west room, or the

[1] See Willis and Clark, *Arch. Hist.* iii. 88.

[2] Alderman Newton's *Diary* (Camb. Ant. Soc. 8vo Publ. p. 18), in the description of the funeral of Bishop Wren (9 May, 1667), tells us that the body was "carryed into the Schooles of this University and sett in a little roome there darkened and hung in all parts with black cloath (it being the roome at the lower end as you goe into the lower schooles which is under the Regent House)."

recess[1] under the staircase, was used by the man who assisted the Chaplain in his office of Keeper of the Schools.

Ascending to the upper chamber we find it called by various names. In the oldest document[2] after its erection—a Letter of Citation addressed to the Chancellor (Richard de Billingford, Master of Corpus Christi College) on the visitation of Archbishop Arundel in 1401—it is styled "Domus Congregationis Universitatis"; and this title was often used afterwards. See, for instance, Statute 25, "dat. in domo nostræ congregationis 20 Nov., 1470 (vel potius 1464)." Other designations are: "Senatus noster," "Senaculum Vetus," "Domus nostra Regentium," "Nova Capella Universitatis," &c. The last two titles are the most frequently used. For instance, the Grace given *in extenso* near the beginning of Grace Book A under the year 1458–9 concludes as follows: "Acta sunt hec Cantebrigie in plena congregatione nostra in nova capella universitatis, &c." (1458).

The name "New Chapel" lingered on, not only, as we have seen, till the days of Caius, but right on till the present Senate House was built. And although, as we have also noted, many of the ancient religious functions there enacted were abolished at the time of the Reformation, yet, in Fuller's words, the Regent and non-Regent Houses still had "something of chapel character and consecration in them, as wherein some University devotions were performed[3]."

We now proceed to inquire how far the House of the Regents had a "chapel character." Does the name "New Chapel" imply that the whole upper chamber was licensed and used for ecclesiastical functions? Or was a part of the room—say, at the east end—specially portioned off for such sacred purposes? Was there, it may further be asked, an adjacent room used as a small chapel, or as a vestry?

Important light is thrown upon these queries by a statute[4]—No. 63—passed soon after the licensing of the New Chapel. This statute, which is entitled *De gratiis petendis*, begins as follows:

[1] See p. 28.

[2] *Hist. of Univ. of Cambridge*, ed. Prickett and Wright, p. 127.

[3] *Ibid.* p. 160.

[4] *Comm. Doc.* i. pp. 247–8.

Statuimus et ordinamus quod de cætero nulla gratia tempus aut formam concernens petatur nisi in præsentia cancellarii vice-cancellarii vel præsidentis, et hoc in nova capella et non alibi concedatur, exclusa parva capella eidem annexa, salvis tamen gratiis quæ in antiquis statutis solum regentibus reservantur concedendis. Et, si aliqua gratia vel gratiæ concedantur, quod alter procuratorum vel alterius eorum vices occupans alta voce dicat in medio capellæ 'ista gratia vel istæ gratiæ habentur in ista congregatione,' &c.

Here we not only read of a *small chapel*, but we find that the graces spoken of are to be proclaimed with a loud voice in the midst of the New Chapel, to which the small chapel is annexed.

We have seen in Archbishop Parker's description that there was a partition between the Regent House and the non-Regent House. It was doubtless at the door in this screen that the proclamation was made to the assembled graduates. This spot is said to be "in medio capellæ"; so that the whole upper room was undoubtedly called the *New Chapel*; as indeed we gather from many other allusions to that celebrated chamber.

While a "chapel character" was thus attached to the whole Senate House, there would almost certainly be an altar at the east end, and perhaps a portion of the room partitioned off at that extremity. It might even be that such partitioned-off east end portion might be "the small chapel annexed" to the New Chapel of which the statute speaks.

Mr J. W. Clark refers to the suggestion of an east end *divided-off* chapel in the following words (iii. p. 82):

Archbishop Parker makes the length of the Regent House the same as that of the Divinity School, namely, 67 feet, a measurement which it is exceedingly difficult to interpret. As all his other measurements are perfectly correct, so far as we are able to judge, it would be rash to assume that this measurement is altogether erroneous. The total length of the room in its old state must have been nearly 91 feet. We know nothing about its arrangements, except that in 1676 a screen was set up[1] in it to divide the Regent and the Non-Regent Houses. It may be suggested that Parker's measurement was taken when part of the east end was still divided off for a Chapel, and only a portion of the room was available

[1] This should, of course, be "renewed"; for, as we have seen, there was a partition between the two Houses from the first.

for the meetings of the Senate. It must, however, be admitted that the coincidence of length between the upper and lower rooms is suspicious.

The difficulty is to say what was the actual "division" between the Regent House and the east end portion. That there must have been a part portioned off for special ecclesiastical functions is certain. Indeed, in the account submitted to Sir R. Cecil (see p. 38) it is called the "Head of the Senate House," but no reference has been found to any actual screen or partition.

The present condition of the side walls of the Catalogue Room does not aid us in determining the position of the screen (or screens); for after the new Senate House had been opened in July, 1730, a grace[1] was passed in the following month for the fitting up of the Regent House as a Library. Thereupon the wainscotting[2] was removed and used in repairing the lower room of the west side of the Quadrangle.

Still less can we gather any hints from the present east end of the room with which we are dealing, for, when the classical façade was added to the Schools in the middle of the eighteenth century, the building was lengthened by some few feet in that direction.

Still, we may of course assume that there would be an altar at the east end. And indeed we find that the high altar was very elaborately adorned. In Grace Book A, under date 1471–2, it is recorded that the senior proctor procured from London some "wings" and "curtains" at the expense of nearly £5. Mr Stoyle, who had been, and perhaps was then, the University Chaplain, seems to have been concerned with the purchases and

[1] See Willis and Clark, *Architectural History*, iii. pp. 74 and 75, where the grace is quoted: "5 August 1730. Whereas the Schools appointed for Batchelors and Sophisters are rendered unfit for performance of their Exercises, May it please You that those Schools be fitted up for that purpose, and the materials for Floor Wainscot and Seats belonging to the Old Senate House be employ'd to this use, and that Room be order'd for enlargement of the Library, and rendred commodious for the Books given by his late Majesty, &c."

[2] This wainscotting was continued round the east end, as may be gathered from an item in the inventory of the furniture in the Regent House, which will be given later on (see p. 69), where we read: "The upper part and y^e^ sides of y^e^ house wainscotted."

alterations. So half a century later we find the following entry: "Item for curtons of sylke of orynge colour and grene for y^e^ Awlter in y^e^ Scowls...14*s.* 8*d.*" (1523). And yet again, in 1556–7, we note: "Pro duobus pannis holosericis pro summo altari in scolis iiij^li^."

With regard to the windows of the New Chapel, it is probable that they may have been "curiously painted," as we know that certain windows in the Quadrangle buildings were. It is true that a grace was passed on January 26th, 1565, for destroying, at the expense of M^r^ Wythers[1], all inscriptions in the windows relating to prayers for the dead. Whereupon, says Strype, followed a great destruction of them. It may be remarked, however, that the arms of the Thorpes—*impaled with gules, three Water Budgets Argent*—still remained in the east window of the Chapel (which was so much indebted to their liberality) in the days of Robert Masters[2]. These arms were afterwards transferred to the west window, and have lately been removed to the Library "Tower" over the old gate of King's.

We now turn to the question of the "small chapel" alluded to in Statute 63, as *annexed* to the New Chapel. A "parva capella" is also mentioned in the University Accounts under date 1512–3, where there is a payment: "Item pro clave pro parva capella...iiij^d^." An item which follows—"pro sera pro alio hostio inferiori in scolis"—confirms the conjecture that the "small chapel" was on the upper floor.

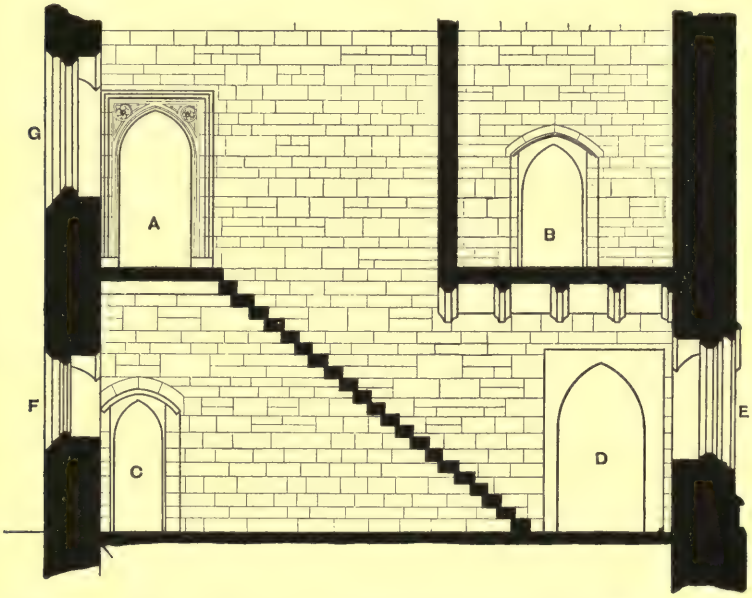
It may be added that Richard Parker in his *History*, when speaking of the foundation of Clare Hall and referring to certain property which had been formerly in the possession of Nigel de Thornton, the physician, who founded the University Chaplainship, says that in the Great Schools "parva capella designatur ad deprecandum pro illius anima." This "parva capella" cannot refer to the large New Chapel but was probably the "small chapel" of the Statute. (See Leland, 1770, A. 1. 196.)

The only chamber which would correspond to this description and which could be said to be *annexed* to the Regents' Houses was a room or closet over the Staircase-Porch.

[1] See Cooper's *Annals*, ii. p. 211. Grace Book, p. 83.
[2] *History of C.C.C.*, pp. 28–9.

It will be remembered that, from its erection in the fourteenth century till two or three years after the opening of the new Senate House in the eighteenth century, the celebrated upper chamber on the north side of the Schools Quadrangle was approached by an external staircase.

This staircase is thus mentioned by Archbishop Parker: "Porticus a solo et fundamentis extructa, et super eam caverna et interior secessus," and, in the English description, "From the ground the Porche, with the foundation, and the Volte as it standeth at this day, where the University Hutch is."



Section to show the arrangement of the staircase leading to the Regent House. A. door of entrance to the Regent House; B. smaller door, leading to a closet over the stairs; C. door leading to space under the stairs; D. door of entrance to the Divinity School; E. window of vestibule; F. window lighting space under the stairs; G. window lighting the staircase.

Mr J. W. Clark, in the third volume of the *Architectural History*, gives a detailed description of this porch, &c., together with a section to show the arrangement of the staircase leading to the Regent House. This elevation exhibits, at the top of the

staircase, the remarkable door opening into the New Chapel, the door leading from the Porch into the Divinity School on the ground floor, and over the Porch or vestibule a "closet," which we are about to attempt to identify with the "parva capella."

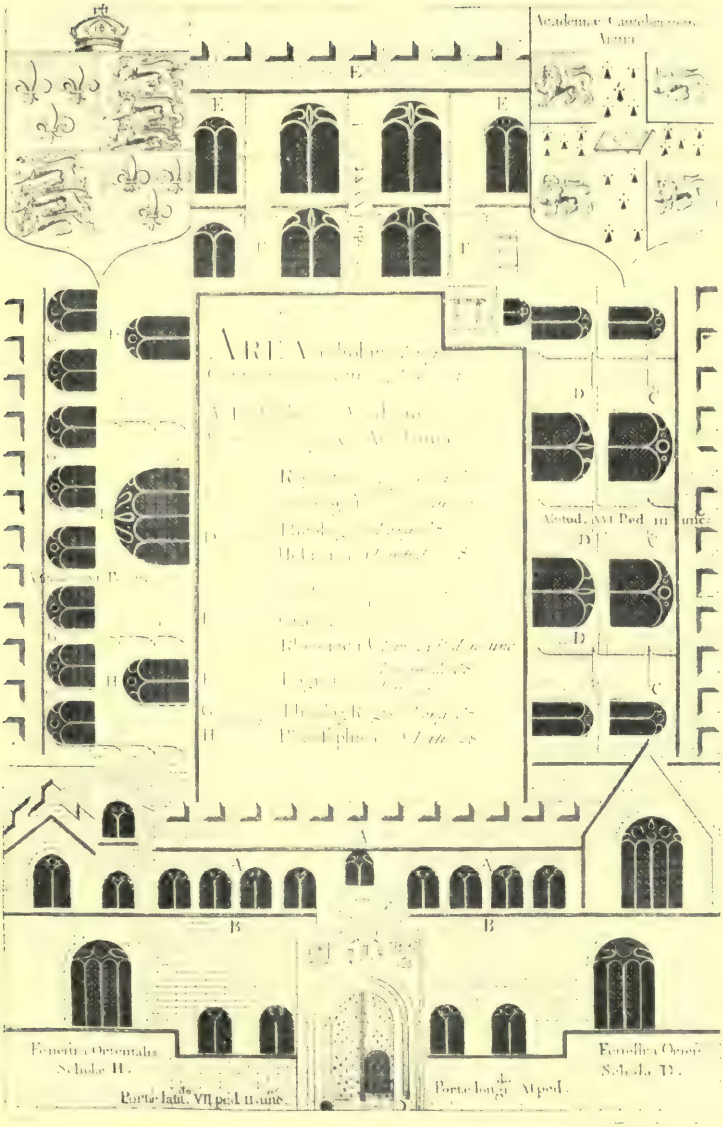
According to Mr Clark's elevation, and other plans, this closet would only measure some 10 feet square, and it must be admitted that so small a chamber would seem unlikely to be used as a "chapel"; especially if Loggan be correct in not providing it with a window.

It may, however, be pointed out that in Parker's elevation[1] the "Volte," as he calls the room, is provided with a window on the south side, and that in Hamond's Map of Cambridge (1592), which, however, is not always accurate in details, two windows are assigned to it; and, indeed, in Grace Book B (II), under date 1518, we find the following entry: "In primis pro vitriacione cujusdam fenestre in parvo sacello in scolis...vj^{d}." Archbishop Parker also states that the University Hutch was kept in this chamber. Now in Grace Book A, p. 13, mention is made of a "Capella Ciste Communis." The editor of that volume identifies this Chapel of the Common Chest with the New Chapel; but the "Nova Capella" is separately named more than once on the same page. Surely the Archbishop's statement about the University Hutch settles the question; and we shall see later on that if this chamber was that which was afterwards called "the Vestry," the University Chest[2] continued for centuries to be part of its furniture. The identification is supported by the expression used in the title of Bishop Fisher's Inventory given on p. 64, where we read of "*Y^{e} Vniuersyte Chapell Vestrary.*"

A word or two more about this remarkable little room. It seems not unlikely—especially if we remember Parker's alternative description of it: "caverna *et interior secessus*"—that it was of slightly larger dimensions than Mr Clark's plans show. And this would particularly be the case, before the staircase was

[1] The curious engraving in Drake's edition of Parker, *De Antiquitate Britannicæ Ecclesiæ*, which was reproduced in Heywood's *Early Cambridge Statutes*, is given on Plate III. opposite p. 58 of this work.

[2] See p. 70.



Elevation of the Schools Quadrangle (1574),
from Drake's edition of Parker: *De Antiquitate Britannicæ Ecclesiæ.*

narrowed (as seems probable), on the building of the west side of the Quadrangle.

Further, this chamber was no mere dark closet. To its window or windows reference has already been made. Its internal appearance may still be noted on the external south wall of the Catalogue Room; where it will be seen that the inside of the Vestry was somewhat elaborately ashlared with clunch[1]. The door, too, by which it was approached from the non-Regents' House may still be admired behind the bookcases in the upper north Library, and is a fitting entrance to this "parva capella." The importance attached to this chapel-vestry may perhaps be implied in the following reference to the custody of its keys: Archbishop Parker (see Drake, Appendix, p. viii), after speaking of the University Chest and its keys, says of the chamber in which it was kept:

> Interioris autem clausi in domo Non-Regentium et scholarum omnium claves semper penes pro-cancellarium esse debent.

We are enabled[2] to give no less than three Inventories of the furniture and University "jewelles" stored in this chapel-vestry at different dates in the early years of the reign of Henry VIII; soon after the accession of Elizabeth; and some years later in the reign of that queen, after the ecclesiastical articles had been sold. But these must be reserved for the next chapter.

[1] The frontispiece to this work represents Loggan's view of the Schools Quadrangle (c. 1688), and is reproduced by kind permission of the Syndics of the University Press. An enlarged picture of the N.W. corner, showing the external staircase, is given at p. 47 (Plate II. fig. 1); the present aspect of the same corner is exhibited on the same plate (fig. 2). These last two pictures were drawn by Mr George Kett, whom the writer cordially thanks.

[2] The writer again desires to express his great obligations to the Registrary of the University for his kind courtesy and help.

CHAPTER VI.

THE FURNITURE OF THE NEW CHAPEL.

We now proceed to refer to the furniture and fittings of the New Chapel and of the Chapel of the Chest; both as interesting in themselves, and as throwing light upon the ceremonies and functions connected with these chambers.

Not only are there many allusions to these articles and ornaments in the Grace Books and in other documents, but there fortunately exist four or five Inventories which contain official lists of property pertaining to the University buildings.

Such, for instance, is the following list which occurs at the end of an Inventory of the contents of the University Chest made in 1420[1]; and contained in a MS. volume entitled "*Registrum librorum et Scriptorum, 1473,*" in the Registry.

Registrum vestimentorum et aliorum ornamentorum ad novam capellam universitatis Cantebrigie pertinencium.

In primis unum vestimentum viride cum stolis aureis pro sacerdote tantum.

Item aliud vestimentum stragulatum pro sacerdote tantum.

Item unum vestimentum antiquum nigrum cum casula et ij tunicis eiusdem secte.

Item vestimentum de panno aureo de nigro campo cum tunicis albis et aliis appendiciis eiusdem secte et j capa.

Item una capa viridis cum amictis eiusdem secte.

Item unum vestimentum viride cum tunicis albis capa et aliis appendiciis eiusdem secte.

Item vestimentum de panno argenteo cum tunicis albis amictis et capa eiusdem secte.

Item quinque panni aurei quorum duo sunt de una sorta et alii duo de alia sorta et quinta de alia sorta.

[1] This list is in a somewhat different hand from that of the Inventory.

Item duo apparatoria pro summo altari[1] : unum scilicet de rubio cuius pars superior cum curtenis est serica cum crucifixo in medio. Et aliud partitum cum nigro et rubio de bokeram. Item pro duobus altaribus[2] departita.

Item duo candelabra[3] argenti.

[1] There are numerous allusions in the Grace Books to the ornaments of the high altar. Perhaps the most remarkable of these may be found on the occasion of the visit of Henry VIII to Cambridge in 1523; when we find the following and other payments:

"Item pro tinctura panni co-operientis altare in scolis...xvj^{d}.

Item for curtons of sylke of orynge colour and grene for y^{e} Awlter in y^{e} Scowls...xiv^{s}. viii^{d}."

Reparacions off coppes and Alter clothes.

"Item for pynys for holdyng vpe y^{e} Alter cloth...j^{d}.

Item for reparell off y^{e} old alter cloth and a copp...xiiij^{d}.

Item for a crusyfyx suyd apone y^{e} alter cloth off tynsyne and refrechyng off y^{e} same...xx^{d}.

Item for makyng off a new alter cloth of y^{e} old blake rentt vestments and y^{e} hold copp...iij^{s}. iiij^{d}."

In 1518 we read of a payment to John Keel the *carpenter*, the reference being therefore to the woodwork of the altar:

"Keale pro reparacionibus circa altare in novo sacello...iiij^{d}."

The following is perhaps the latest entry, occurring as it does in the last year (1557) of the reign of Queen Mary:

"Pro duobus pannis holosericis pro summo altari in scolis...iiij^{li}."

[2] On the occasion of the visit of Henry VIII, referred to above, we have the following:

"Item for berynge the standynge aulter in to y^{e} feldes: copes, candelstyckis and sensers for a redynes of y^{e} Kynges receuynge...x^{d}."

Three years earlier, when Cardinal Wolsey visited Cambridge, we read:

"Item 2 scolaribus qui portavere Altare in adventu Cardinalis...iv^{d}."

The altar here mentioned may have been that of the *parva capella*, or it may have been the super-altar alluded to in the following extracts, under date 1511–12:

"Item pro quatuor ulnis panni linthe pro superaltari in domo regencium et factura eiusdem...iij^{s}.

Item pro cera et vino pro omnibus et pro locione vestimentorum super-altaris...xii^{d}."

An inventory, printed below, of goods "perteyning to the Universitie remayning in the vestry in 1562" mentions "a massebook and superaltare."

[3] These candlesticks are perhaps those mentioned in the preceding note. Another set, the gift of one of the chaplains, Wm. Thomson, will be mentioned in a subsequent inventory. They were sold at the time of the Reformation, and the list of the goods in the vestry at the beginning of Elizabeth's reign only records "a payre of latten candelstikks."

Item magna crux[1] argentea deaurata cum omnibus suis pertinenciis que sunt baculus in .3. partes divisus quarum media pars est fracta. Item basis rotunda super baculum tripartita cuius media pars cum tabernaculis vj. et sex ymaginibus. Item magnum tabernaculum cum coronacione beate virginis continens .3. imagines et sedile mobilia. Item una parva pecia inmetallata cruci quando non portatur tabernaculum. Item crux cum crucifixo et duabus ymaginibus videlicet Maria et Johanne. Item vj Angeli et duo pinnaculi et j pixis cum petra de berillo.

Item .3. calices et duo missalia quorum antiquius incipit 2° folio *Jesum nostrum* : et nouius cuius 2° folio incipit *nat in vir^de*.

Item duo superpelicia manicata[2].

[*In a different hand.*][3]

Item unum vestimentum ex dono domini Henrici Hawmund[4] canonici ecclesie Sancti Martini London.

Item de Cruce. Item due pecie lignee[5] quarum extremitates sunt de argento vertibiles anglice vysys.

Item unus clauus[5] de argento vertibilis ad conjungendum crucifixum cum tabernaculo.

Item unum puluinare de panno aureo ex una parte et serico viridi ex alia parte ex dono magistri Thome Lane[6] magistri collegii sancti Petri universitatis Cantebrigie.

Item una viridis capa vetus.

Item iiij^or corporalia cum tribus clausuris[7].

[1] A section will be devoted, later on, to the University Cross, and this description will then be dealt with and illustrated.

[2] These long-sleeved surplices were apparently for the use of the cross-bearers (see p. 78).

[3] The names of the donors in the succeeding items suggest a date later than that given for the former part of this inventory.

[4] Henry Hammond is mentioned in Statute 184 as one of the executors of the will of Sir William Thorpe, who did so much for the completion of the Nova Capella. His name occurs in the Bidding Prayer preserved by Matthew Stokes, where we read: "Item pro anima domini Hamunde nuper Canonici ecclesiæ sancti Martini magni Londoniensis qui contulit Universitati vestimentum cum aliis." Hennessy (*Novum Repertorium Londinense*) makes Hammond Prebendary of St Martin-le-Grand in 1414, and Rector of St Peter's, Cheapside, from 1429 to 1433.

[5] These two items are said in the margin to belong to the Cross.

[6] Thomas Lane, the donor of this cushion, was Master of Peterhouse in the year 1457.

[7] One corporas and case still remained in the early Elizabethan inventory.

Item psalterium ex dono magistri Edmund Conysboro[1] doctoris decretorum cuius 2^{m}. folium incipit *et in furore.*

Item unum vestimentum feriale coloris rubei et viridis.

Item vj libri[2] notati pro exequiis et missis mortuorum celebrandis.

Item quinque vestes pro altaribus.

Item duo (vel 20) manutergia[3].

Item unum carpett cum puluinari de rubeo S worsted ex dono magistri Roberti Wodlark[4] prepositi collegii regalis[5].

Again, in the same collection: "*Registrum librorum et Scriptorum, 1473,*" occurs a "Registrum M^{ri}. Radulphi Songer et Ric^{i}. Cokeram Procuratorum Cantebrigie compilatum A^{o}. d^{ni}. Mil^{mo}. ccc^{mo}. lxx^{o}. tercio."

This has been printed in Bradshaw's *Collected Papers,* showing a list of the books then in the University Library, followed on p. 53 by an Inventory "De pertinentibus cruci Universitatis"; which latter will be given in the chapter on the University Cross.

Yet again another Inventory, dated forty years later, is found prefixed to the First Volume of Wills, formerly in the University Registry, now at the Peterborough District Registry, to which office these volumes were removed under the powers of the Probate Act. It was made[6] in 1513, just before the renowned John Fisher, Bishop of Rochester, temporarily resigned the Chancellorship of the University. There is also a copy of the Inventory in a volume of Miscellaneous Papers in

[1] Edmund Conysburg, who was resident at Corpus, was one of the most active members of the University about the middle of the 15th century. He was Vice-Chancellor in 1472; and was shortly afterwards appointed Archbishop of Armagh.

[2] These six "dirige books" were still in the vestry at the beginning of Elizabeth's reign.

[3] With this item may be compared a much later entry in Grace Book B (II) (1523): "Pro duobus novis manutergiis pro sacello." These towels cost sixpence each.

[4] This well-known Provost of King's, and some time Chancellor of the University, was the founder of St Catharine's College.

[5] MS. (in Registry) *ut supra,* p. 26.

[6] "Registrum super testamentis et aliis actis habitis et factis coram venerabili viro magistro Johanni Fyssher sacre theologie professore alme universitatis Cantabrigie vice-Cancellario inceptum in Festo sancti Michaelis Archangeli anno domini millesimo quingentesimo primo."

the University Registry (No. 87). The latter is here transcribed[1], with corrections from the former.

Inventory made the xxiiijth day of Nouembre the yere of our lorde [God] a m^{l}. ccc[cc and xiij] of alle the Jewelles that longyth to the Vniuersyte lyinge [in y^{e} Vniuersyte] chapell vestrary[2].

In primis A Chalys of syluer with a crucyfyx yn the foote.

Item ij can[del]stykkes of syluer and gylte of the gyfte of M. Tomson[3].

Item a palle of clothe [of] Tyssewe.

Item iiij^{or} palles to hange ovyr an awtyr.

Item an hangyng of an awtyr of blakke veluett with panys of crymson saten.

Item an old green hangyng [for the awtyr].

Item a sute of blakke Tyssue w^{t} dekon subdekon and preste and a cope to the same of the gyfte of my lorde of Rochestyr[4].

Item a nother sute of Blakke w^{t} subdekon, dekon, and preste and a cope to the same of the gyfte of M. Tomson[3].

Item a sute of whyte syluer w^{t} the grownde blakke w^{t} subdekon, dekon, and preste and a cope to the same.

Item a sute of green and the grownde blewe with subdekon dekon and preste and a cope to the same saue yt lakkyth the Amys cloth and gyrdylles [longyng] to the same.

Item an olde sute of Rede the grownde blakke, byrdes and bestes[5] of goolde with subdekon dekon and preste and a cope to the same.

Item a vestemente of Redde balkynge[6] wourke.

Item a vestemente of green lyke veluet.

[1] The writer again thanks the Registrary; and he also expresses his indebtedness to Mr J. E. Foster for the Peterborough copy, &c.

[2] Attention is drawn to the expression "Y^{e} Vniuersyte chapell vestrary" in connection with the discussion in the last chapter upon the chamber over the staircase.

[3] Mr Thomson, the donor of three of the sets mentioned in this inventory, was for some years Chaplain of the University (see p. 11). Cooper (*Athen. Cant.* p. 15) states that he died in 1511; but Cole (MS. 5813, p. 307) quotes from "the Orator's Book" a letter, dated February, 1531, from the University to William Thomson, S.T.B., thanking him for a present of ten marks and also for "sex pulcherrima ornamenta Domino videlicet Altari et quatuor ejusdem ministris accommoda." About a year before, the candlesticks had been sent to London, probably for repair, and perhaps at the expense of Mr Thomson: "Item cariagio candelabrorum Londino et iterum universitati...xx^{d}."

[4] The donor was, of course, the celebrated Cardinal Fisher.

[5] This ornamentation may be contrasted with the "blak vestment" mentioned in the next inventory.

[6] Bawdekyn, brocade, cloth from Bagdad.

Item ij olde fruntes for a lytell awtyr[1].

Item a wryted messe booke and vj lytell dyryge bookes[2].

Item a syrples, a carpett and ij coysshons.

Item a hangyng for the awter of rede and black veluet ex dono magistri Thomson[3].

The date (1562) of the Inventory next to be quoted is peculiarly interesting; for it stands midway between the death of Queen Mary and the passing of the grace[4] in the seventh year of Queen Elizabeth, which ordered that "the vestments, Crosse, sensors, cruets, and other superstitious monuments, whereof by publick order takyn there is presently no use, being nowe in the vestrye, be sold to the benefit and profit of the said universitie."

In a volume of papers in the office of the Registrary (by whose courtesy it is here printed) occurs the following "Inventory of goods perteyning to the Universitie remayning in the Vestry" (1562):

In primis a chalice of silver.

Item a masse boke and superaltare[5].

Item a corporace clothe and cace[6].

Item a paull[7] or horsecloth of cloth of tissew.

Item a cope of clothe of tissew.

Item ij auterclothes blew veluet with angells[8] embrodered.

Item one olde cope of greene bawdkyn.

Item a blak veluet cope a vestment, deaken and subdeakon with albis perteyning to the same.

Item ij auterclothes of lynning for the awter.

Item an olde vestment of grene bawdkyn.

[1] Probably the altar in the Parva Capella; see p. 57.

[2] These books are mentioned in nearly all the inventories. It may here be noted that at one time the altar books were kept in the University chest, or in some special chest. See the following entry in Grace Book B (1), p. 230: "Juniori procuratori pro...emendacione cere ac confecione clauis pro cista universitatis in qua reponuntur libri juxta altare...ij^{s}. vj^{d}."

[3] See the note about this University Chaplain on the previous page.

[4] See p. 37.

[5] See p. 61.

[6] See p. 62.

[7] It will be remembered that an important part of the duties of the University Chaplain was taken up with the keeping of the obits of benefactors.

[8] Compare note 5 on p. 64; and contrast that on p. 66.

Item a blak vestment[1] with images with the appertenants risyng oute of their groves (*sic*).

Item a payre of latten candelstikks[2].

Item a payre of crewtts.

Item a sakering bell.

Item vj dyrige books.

Item the common chiste[3] for thuniversitie.

Item a chiste with[4] evydences and charters.

Item a presse[5] to ley in the premisses.

Item a silver crosse gylted[6] in the custody of the chapleyn of thuniversitie.

Item a lardge fyne cipres[7] abowte iij yardes frynged with golde fringe to carry the sacrament whitche the datary[8] dyd gyve to the universitie at the visitation.

[1] This vestment, used "in dirige masses," was adorned with figures of the dead rising from their *graves*. In the South Kensington Museum, at the foot of one of the exhibited crucifixes, is the figure (doubtless) of Adam rising from the grave.

[2] The silver candlesticks of the former inventories (see pp. 61 and 64) seem to have been replaced by this "payre" made of mixed metal. [Compare the "latten bilbo" with which Pistol challenged Falstaff.] In the Statuta Antiqua (*Doc.* vol. i. p. 440) and in the Grace Book it is stated that in the year 1540 a certain sum was taken "ex cista ffen propter quas impignorentur candelabra universitatis." Perhaps the money was never returned to the Fenn chest and the security was forfeited.

[3] Archbishop Parker tells us that "the University Hutch" stood in the chamber over the staircase porch; this room must be identical with the "Capella Ciste Communis" mentioned in Grace Book A, p. 13 (see p. 57).

[4] The Chest, which contained these University legal documents, is mentioned in Grace Book A, p. 219: "Item pro uno (*sic*) claui ad cistam evidenciarum... viij^{d}."

[5] In an Inventory, from which certain quotations are made later on (see p. 70), among "divers parcells...in the charge of M^{r} Vice-Chancellor," was "one key of y^{e} press in y^{e} Librarye."

[6] This entry is of great interest, as being the only notice which the present writer has met with of the University Cross, bought in the reign of Queen Mary as a substitute for the "great silver Cross" of former days. It will be noticed that it is called "*a silver cross gylted*," and is specially noted as still "in the custody of the chapleyn of thuniversitie." It was soon afterwards sold (see p. 37).

[7] "Fine cypress." Minshew defines cypress "a fine curled linen, crespt"; cf. crape. See Shakespeare, *Twelfth Night*, iii. 1, and *Winter's Tale*, iv. 3; Milton, *Il Penseroso*, 35, &c.

[8] Nicholas Ormanet, an Italian priest, the Pope's Datary, was one of the visitors sent to Cambridge in 1556–7. In the curious Diary, kept by Mere, the University bedell, and printed in Lamb's *Corpus Documents*, we read, under

On the back of this Inventory is written in a different hand:

Twoe alter clothes of red veluet and oon frynge or frontlet.
xviij yards lynsie wolsey.
buckitts[1] of leather.

These Inventories are so detailed in their description of the various vestments and ornaments that it is not necessary to quote from the Grace Books and other records accounts of special instances of the purchase or repair of such articles; especially as various examples have been given in the notes. Nor need mention be made of the frequent allusions to the purchase of candles, wax, &c., for the New Chapel, and the numerous payments for the washing of surplices and altar linen.

At the time of the Reformation most of the ecclesiastical ornaments and vestments were sold. The grace authorising the sale of the University Cross and other articles has already been quoted; but the following allusions to the dispersion of the *jewelles* of the Nova Capella may again be given under our present heading. It was during the Vice-Chancellorship of Dr Beaumont that—in addition to the (second) Cross—"the University copes and vestments of silk and velvet, the surplice,

date February 8, 1557, an elaborate account of a general procession, in which certain doctors "bore the canopy and my lorde of Chester [Dr Cuthbert Scot] in Xtes college best cope *with a fine lawne garnished with gold over the same caryed the sacramente* in a lytle monstrat belonginge to Gonvyle Hall." It will be noticed that Ormanet is here called "the Datary," and such is the title given him by Mere. As both these documents are private and contemporary with the visitation, there can be no doubt that the Italian priest was known by that title. Foxe also uses the title, and describes the incident in the following passage (Stoughton's edition, viii. 284–5): "The Bishop of Chester...clad in a long rochet, and *a large tippet of sarcenet* about his neck, wherein he wrapped his idol also. Ormanet, the Datary, had given the same a little before to the University, for that and such like purposes." Referring to this application of the title *datary* to Ormanet, Wood (*Fasti Oxonienses*, i. p. 714, ed. 1691) bluntly says that Foxe's statement is "false"; but the above remarks show it to be correct.

[1] Some few years later, in a very elaborate Composition made between the University and the Town (1575), it was agreed that all the colleges should provide themselves with leather buckets and other appliances for diminishing the danger from fire. (See Cooper's *Annals*, ii. 336–7.)

the altar cloths, mass and dirige book, the chalice with the patine, etc., were sold." The words are from Baker[1], who is treating of the mastership of Dr Longworth, and adds: "Nor can I say anything of his principles, further than that the Geneva psalters were continued in his time, that paxes and other stuff were sold out of the vestry, and one cope to D^r^ Pilkington, which I daresay he never used." This referred, of course, to the disposal of college property. And so does the following extract from Strype's *Annals*[2], alluding to the defence of Dr Thomas Goad, the provost, against the complaints of the Fellows of King's College: "As for selling the Copes that were found in the House, he answered that he turned them into money, and bestowed them upon the new Library and Books for furnishing it."

We next quote an Inventory, of a somewhat later date (c. 1585), which describes the furniture of the Senate House from a non-ecclesiastical point of view; or rather, which after the sale of the vestments and other mediæval articles, details what are described as

"*Divers parcells, things and furniture belonging to y^e^ Universitye.*"

The list is given in Baker (vol. 41, pp. 130, &c.), and Cole (MS. 5847, pp. 265, &c.), and is taken from an old University document. It deals with most of the Quadrangle buildings, but here only the following extracts need be quoted:

In the Regent house and charge of H. ffrocke.

1. A long table[3] with a fframe, with a long Carpett broad cloath, with an old cloath to wrapp it in.
2. A square joyned Table[4], with a grey cloath for it.
3. Two joyn'd forms, a joyn'd chair[5] and 2 Cushions.

[1] Baker's *History of St John's College* (ed. Mayor), p. 162.

[2] Strype's *Annals*, ii. p. 421.

[3] When Prince Charles had a degree conferred upon him in 1641, "the Cloath of State was layd upon the long Table, &c." (Pern's *Book*.)

[4] This was perhaps the Proctors' Table.

[5] Buck speaks of "the Forme, by the Vicechancellors chaire." (Peacock, Appendix, p. lxi.)

4. ffive boards to stand upon[1] &c.
5. A standing deske[2], with a large greene cloath.
6. Two short old forms.
7. The upper part[3] of [*or* and] the sides of y^e^ house wainescotted, with one little door to a little hole[4] to lay in graces. And a key.

In y^e^ Non-Regent House.

1. The long (or large) settles[5].
2. One square table for the Scrutators[6] with a greene cloathe.
3. All windows glazed with 12 (or 2) Casements[7].
4. ffour great Chests[8] bound with iron.

Doctors Closet[9].

5. Item a square joyn'd table } M^r^. Backester[10].
6. A settle with two locks and 2 keys } M^r^. Stringer[10].
7. A tourned chair.
8. Two joyn'd fforms.
9. A joyn'd Stoole.

[1] The floor of the Regent House is called a "pavement" in the old Grace Books, &c. It may still, in Elizabeth's time, have been a cement floor, requiring "boards to stand upon."

[2] Buck says that the Inceptors, "as they are presented, are to stand behind the Desk with the green cloath" (pp. lxxv-vi). In Grace Book B (II), under date 1521, there is a payment "pro reparacione in noua capella scamnorum et lectrinarum...iiij^d^." ; and again, ten years later, "Item Johanni Keyle carpentario pro reparatione lecternarum et subselliorum in scolis publicis...iij^s^. iiij^d^." The *lectrina* may have been part of the distinctly ecclesiastical furniture of the New Chapel, but the conjunction of the word with *scamna* and *subsellia* suggests desks in the Regents' House.

[3] Thus we see that the wainscotting was carried round the east end. See p. 55.

[4] For a very curious account of the ceremony connected with this little hole see p. 73. It may have been situate in the north wall, where is now the staircase up to Cockerell's Building.

[5] These settles had locks and keys.

[6] The Scrutators read the graces in the Lower House, &c. See the allusion to the Scrutators' Table in Buck, p. lxxiii.

[7] The copies of the Inventory vary as to the number of casements.

[8] These were loan-chests (see p. 72); the common chest and the chest of evidences were in the vestry.

[9] It will be noticed that the items of the Doctors' Closet are numbered consecutively to those of the Non-Regent House. They are therefore printed here that the reader may be aided in locating this chamber (see p. 57).

[10] These articles were in charge of the Bedells, John Baxter and Philip Stringer. Mr Stringer's appointment to office in 1585 helps us to fix the date of this Inventory.

10. A Cushion of Turkye worke.
11. A key to y^e^ door.
12. All the windows glazed.
13. And 3 double Casements.
14. The Doctors place backed round with seats.

In the Vestry.

1. Two Chists[1] bound with iron.
2. A standing Desk.
3. One cubbord[2] with a key.
4. In it 3 long Cushions of gold.
5. Item, 3 short cushions of gold.
6. A large Paule of gold and red Velvet.
7. Sixteene Peices of Greene for the Commencement[3], and one new bought anno 1583[4].
8. Two Peices of Dorincks[5].
9. ffoure old Peices of Tapestry.

It may be added that in the Vice-Chancellor's charge were "Two keys of the Regent House," and that in one of the settles in the Consistory[6] were two keys of the Vestry.

From the details of these Inventories, and from the accounts of the proceedings of various academical ceremonies as recorded in the note-books of certain esquire-bedels, it is not difficult to imagine the internal appearance of the Senate House. And now that we have had the advantage of noting these details, a further account of the "New Chapel" may be conjectured.

This large upper room, which, as we have seen, was rectangular in shape, measuring altogether 91 feet by 28 feet, was divided by a screen into two parts, called respectively the Regents' House and the Non-Regents' House. There was also

[1] These chests were probably the University Hutch (or Common Chest) and the Chest of Evidences (see pp. 51 and 69).

[2] The cupboard may have been formed in the recess over the ascending staircase.

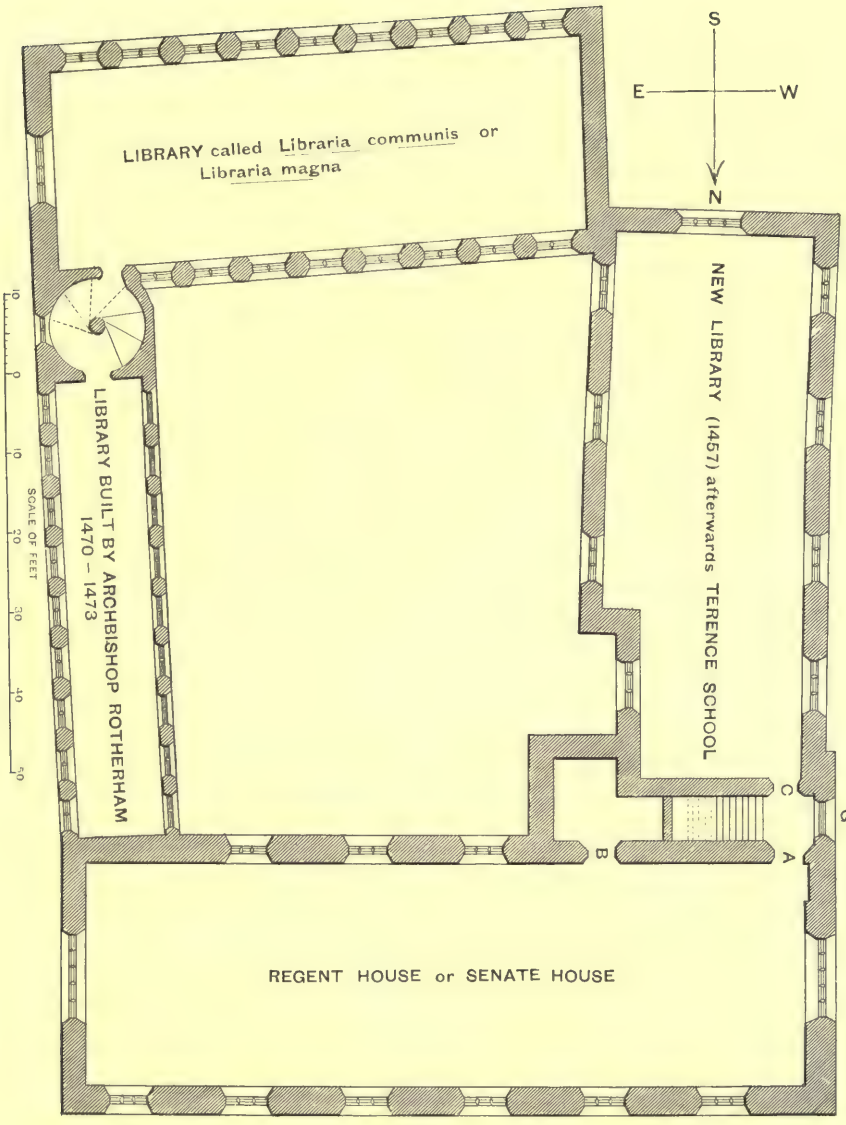
[3] The Tuesday at the end of the Easter Term, when the higher degrees were conferred.

[4] The date will be noted.

[5] Dornyx was an inferior kind of damask, originally manufactured at Doornick (Tournai) in Flanders.

[6] "The Consistory, where the Vice-Chancellor keepeth his Courts."

Plate IV



Plan of the First Floor of the Schools Quadrangle,
showing the original arrangement.

a certain space[1] at the east end assigned for special ecclesiastical ceremonies, perhaps partitioned or curtained off, though the writer has not found any mention of a screen or curtain. In any case the high altar would stand under the east window. It may further have been that a portion at the west end was also partitioned off. The chamber was entered at this end at the fine door which still exists, though blocked up, in the corner at the south-west. This door stood at the head of the external staircase, which was the only approach to the New Chapel.

Entering the south-west door, and perhaps passing an ante-chamber[2], the Non-Regents' House would be reached. This half or nearly half, of the New Chapel was probably always wainscotted, as it certainly was after the year 1678. This "Lower House," as it was sometimes called, had a double row of benches "round about," called respectively the Inward and Outward Benches. These benches, which may have been the "settles" mentioned in the 1585 Inventory, are referred to in the following curious order[3]:

If upon any occasion there be any Congregation in the Senate House, that the Regents and non-Regents seate themselves only upon *the inward Benches* round about their several Houses, yf the saide Benches will containe them: yf not, upon *the outward Benches* also, at the lower ende of their severall Howses, leavinge the upper ends of the outward seats, for such Personages of Qualitie as shall come to be admitted, or see the said Congregation. And that both Regents and non-Regents be pleased to keep their seates quietlye, without stirringe about, or heaping together, only standinge upp while the Chancellor and other Personages of noble Qualitye passe by them. And when the Regents and non-Regents are called upp, that they come quietlye, and not passe beyonde the lower end

[1] The account of the University drawn up for Sir Robert Cecil (see Cooper's *Annals*, ii. 602) indeed says that "the Senate House is divided into *three parts; the first being called the Head of the Senate House;* the second the Upper House or Regent House; the third the Lower House or Non-Regent House."

[2] That the door at the head of the staircase opened directly into the Non-Regent House seems, however, to be suggested by the following extract from Buck's *Book* (Peacock, p. lxvii): "When the Houses are met, the Proctors, one of the Bedels and Register doe goe downe to the Non-Regent House doore; and there the Proctors doe call for those of every several College, who have paid their fees..., as the Questionists doe pass into the Non-Regent House...."

[3] See Tabor's *Book* (Cole MS. 5843, p. 288).

of the Proctors Table, nor stand upon the Benches; but as soon as the Speeche is ended, in a solemne manner to returne to theire seates againe; and when the Congregation is dissolved, not to move until the Lords and Personages of Qualitye and Doctors be gone out.

At the Table mentioned in the list of Furniture, the two Scrutators[1] sat, with the Senior non-Regent present, to scrutinize various graces, &c. The four great Chests which were kept in the Lower House were probably those of Fenn and Neal, of Billingford and Bowser, of Darlington and Exeter, and the Trinity Chest. The Scrutators had each a key of these Hutches.

Before we pass in to the Regents' House, it may be remarked that the whole of the Senate House was admirably lighted, there being large windows at the east and west ends, and on the north side there were six windows, the south side[2] being similarly lighted, except towards the west end, where was a door leading to the small room over the porch and the large entrance door at the top of the staircase.

A screen divided the two Regents' Houses, and had done so from the first, as we learn from the Archbishop's description of the old building. This partition was improved and ornamented during the extensive repairs carried out by Cornelius Austin in 1676–8; under which dates the University Accounts include the following expenditure:

To Cornelius Austin for the Screene in the Regent House with all the carving belonging to it ...	030 00 00
To him for Wanscot, and Seates, and Elbowes in the non-regent house	015 00 00
For 48 yeards of windscoot (*sic*) in the Non-Regent House with the carving work at 6 shillings per yard	014 08 00
For Wiseman for painting the Kings and the University Armes over the Skreene in the Regent House	001 15 00[3].

The expression in the last item "over the Skreene" may suggest that the partition did not reach to the roof. It may be remarked that the elegant ceiling of the Catalogue Room has among its ornaments a shield bearing the arms of Jegon, and

[1] These officers in the Non-Regents' House corresponded to a certain extent with the Proctors in the Regents' House.

[2] It is clear that after the erection of the eastern side of the Quadrangle, another window on the south side of the Nova Capella was blocked.

[3] Quoted, with many other details, in *Arch. Hist.* vol. iii. p. 24.

may have been erected at the expense of, or in remembrance[1] of, the Vice-Chancellorships of Dr John Jegon or of his brother Thomas, two Masters of Corpus at the end of the sixteenth and beginning of the seventeenth centuries. The roof has however been carefully renovated since the elongation of the room, when the façade was added, for the east end of the ceiling corresponds with the rest of the roof.

There was a door in the centre of the screen at which, as we have seen, loud proclamation was of old made of the graces, &c.; though later on they were announced separately in each room.

We now pass into the Regents' House, where we find the sides wainscotted in the 1585 Inventory; from which we learn that in one place of the wainscotting there was a "little door to a little hole." This "Locker or Cupboard" is referred to in the following account of what happened in the Senate House after the selection of the Lectures on June 11th or 12th:

> The Caput Senatus are called together to pass divers Graces; (it may be, some for Drs. Bacrs. in Div., Inceptors in Arts, Bacrs. of Law and Physick, &c.). When these Graces have been read in both the Houses, the Register writeth upon them, *Lect.*, and then putteth them into the Locker or Cubbard, where they are to sleep, as the Schoole term is, till the next Congregation, which is usually at 1 of the Clock that Afternoon[2].

When the Senaculum Vetus handed over its functions to the new Senate House, and the historic chamber was fitted up as a Library, the wainscotting, as we have seen, was used for the adornment of the lower room on the west of the Quadrangle, and "the little hole" where the graces used to "sleep" disappeared.

The extract from Tabor's *Book* given on p. 71 has told us that, as in the Lower House, so in the Regents' House, there were "inward and outward Benches." Other chairs, seats, and forms are mentioned; among which should be particularly noted the Proctors' seats, the seats of the Heads, and the Vice-Chancellor's Chair. This last seat, or perhaps some special chair, is referred to in the following extracts. When Prince

[1] But see p. 43.

[2] Peacock *On the Statutes*, Appendix, p. lxxviii, quoting Buck's *Book*.

Charles had the degree of M.A. conferred upon him on March 12th, 1641, we read, in the account[1] of the ceremony in the Regent House, that:

> The Cloath of State was layd upon the long Table, and a riche chayre placed at the upper end of it. Mr. Orator Molle presented him, Dr. Holdsworth vice-chancellor admitted him in the chayre &c.; then Mr. Molle stood at the lower end of that Table and made a short speech to his Highness....

So, many years before, on March 18th, 1571, when William, Marquis of Northampton, was admitted to a similar degree, we read:

> M^d. quod dictus Dominus Marchio sedens in Cathedra ad mensam in nova capella (presentibus Dominis Judicibus Assise et Gaole deliberande, et magna generosorum corona) ponebat manus suas inter manus Domini vicecancellarii in admissione sua; et post admissionem orator Academie habuit orationem gratulatoriam, et dictus Dominus palam et publice promisit se memorem Academie, si quando prodesse posset.

It will have been noticed that in both these quotations, as well as in the extract from Tabor (which reminded the graduates how they should mind "their P's and Q's" when degrees were conferred on such "Persons of Qualitye"), mention was made of the two Tables specified in the Inventory. The "Long Table" was perhaps the same as the "Upper Table," and was placed upon the south side of the House. This seems to follow from a consideration of an account of the admission of the Questionists. When presented, we read in Buck's *Book*[2]:

> They are directed to the lower part of the south side of the Regent House by one of the Bedles, and there to stand whilest all the rest are presented. Then the Sen^r. Proctor, standing with the Junior on the left hand [i.e. *the south side*] of the Vicechancellor (sitting still in his chair) doth read the oaths which they are to take....When all are thus sworn, the Vicechancellor doth admit every one of them kneeling before him on the foote-pace....When every one is thus admitted, he riseth up, and after he hath done his obeisance to M^r. Vicechancellor he passeth between the Proctors unto the upper table, and there kneeling down giveth God thanks in his private prayers[3] &c. When they are all admitted, a Bedel goes down with them into the lower House, and there leaveth them.

[1] Bedell Pern's *Book* (Baker, vol. 33, pp. 235–6).

[2] Peacock, Appendix, pp. lxvii and lxviii.

[3] See p. 34.

From the same notebook, we find that as the Inceptors were presented they were to "stand behind the Desk with a Green Cloth," which it will be remembered is catalogued in the 1585 Inventory. After the Inceptors had been sworn, and had been approved of by scrutiny, &c., they had "to follow the Junior Bedel round the Regent House, giving a thankfull Respect to the V.Ch. Noblemen, Doctors, and Regents, as they passed by them." After admission, they went "betwixt the 2 Proctors...to do their devotion at the Table, and to be carried out of the House, in such manner as is expressed concerning Bachelors of Arts."

The other table—"the square joyned Table" of the Inventory—was perhaps that known as the Proctors' Table; though, of course, the Proctors had seats at the Upper Table.

The "Foot Pace," mentioned in the above accounts, was probably a kind of kneeler[1] placed before the Vice-Chancellor. On it the graduate knelt at his admission; at it the Senior Regent read various suffrages, &c.

The "five boards to stand upon," catalogued in 1585, may imply that the floor of the Senate House was still of cement, as seems to have been the case in the fifteenth century, when we read in Grace Book A (1454–5) such entries as "Item pro exsportacione argilli a capella...xx$^{d.}$"; "Item pro j foodyr lyme pro pauimento noue capelle...iij$^{s.}$"; &c.

On the walls of the Senate House hung certain tablets. Thus we read in Parker's record: "Quorum patronorum testamenta in archivis extant, eorumque largitiones in tabulis, quæ in Regentium Synedrio quondam appendebantur, seorsim describebantur; ut ex antiquis Academiæ monumentis colligi potest[2]"; while from Grace Book B (II) we learn, under date 1522–3, that ii$^{d.}$ was paid "for a new tabyll hangyng in y^{e} new chapell for y^{e} names of y^{e} kepers off y^{e} hutchys"; and that, in the following year, Kele the carpenter and crier made "a table to hang on the copy of the mayers submyssyon in y^{e} scolys."

[1] Or it may have been that part of the floor towards the east was higher than the rest; forming a "dais," as in the present Senate House.

[2] *Acad. Hist. Cantab.* p. iii.

CHAPTER VII.

THE UNIVERSITY CROSS.

We proceed to describe the University Cross and its ornaments, of which the Chaplain was the keeper, and sometimes the bearer; and in the first place it will be well, for the sake of comparison with what follows, to repeat here the list of things pertaining to the Cross which occurs at the end of an Inventory[1] of the University Chest made in 1420.

Item magna crux[2] argentea deaurata cum omnibus suis pertinenciis que sunt Baculus in 3 partes diuisus quarum media pars est fracta.

Item basis rotunda[3] super baculum tripartita cuius media pars cum tabernaculis vj. et sex ymaginibus.

Item magnum tabernaculum[4] cum coronacione beate virginis continens 3 imagines et sedile mobilia.

Item una parua pecia inmetallata cruci quando non portatur[5] tabernaculum.

Item crux[6] cum crucifixo et duabus ymaginibus videlicet Maria et Johanne.

Item vj Angeli et duo pinnaculi et j pixis[7] cum petra de berillo.

[Item 3 calices et duo missalia etc.]

[1] See p. 60.

[2] It will be noticed that here we begin at the staff and proceed upwards, whereas the parts of the Cross in the second inventory are described from the top downwards.

[3] This enlarged and ornamented knob apparently corresponds to the *pecia magna* mentioned third in the other list. If so, we see that the name of one image must be omitted there.

[4] If this *magnum tabernaculum* is the same as the *tabernaculum crucifixi* described in the second inventory, the three images are those of the Father, the Virgin Mary, and an angel.

[5] This was apparently used in minor processions.

[6] The *summa pars* at the beginning of the second account.

[7] Perhaps the *tabernaculum parvum* in the other list.

Item duo superpelicia manicata[1].

Item due pecie[2] lignee quarum extremitates sunt de argento vertibiles anglice *vysys*.

Item unus clauus de argento vertibilis ad conjungendum crucifixum cum tabernaculo.

It has already been noted, in connection with the Inventories given in the last chapter, that Mr Bradshaw printed in his *Collected Papers* a catalogue of the books in the University Library compiled by the Proctors in the year 1473, and that this list was followed by a description of the University Cross. This description will now be given.

De pertinentibus cruci Universitatis.

Summa pars[3] crucis cum ymagine crucifixi et ymaginibus sancte Marie et sancti Johannis.

Tabernaculum crucifixi[4] cum ymaginibus Patris et sancte Marie cum angelo supra capita.

Alia pecia magna cum minore in capite cum ymaginibus[5] Michaelis sancti Nicholai sancte Marie et Gabrielis et sancti Thome deauratis cum duodecim penaculis maioribus et minoribus.

Aliud Tabernaculum paruum[6] cum cristallo pro sacramento deferendo cum duo *pyñ* [pinnaculis].

Baculus[7] deauratus divisus in tres pecias deauratas et duas pecias ligneas argenteas in finibus cum uno *vice*.

[1] These sleeved surplices were kept in a case.

[2] The last two items are in a later handwriting.

[3] It will be noticed that the Cross is described from the top downwards.

[4] This Tabernacle was probably so called because it was fixed to the crucifix. The first inventory speaks of a *pin* for joining the crucifix with the tabernacle.

[5] Michael was the Christian name of Dr Causton, who adorned the Cross, and who was Master of Michael House; Nicholas was the patron saint of King Henry VI; the Virgin Mary and Gabriel are suggestive of the Annunciation message; Saint Thomas was doubtless the Archbishop of Canterbury. To be symmetrical with the twelve pinnacles mentioned next, and indeed to correspond with the general hexagonal design of the ornaments of the Cross, there should be named another image. This is either accidentally omitted in the description; or there may have been a door at the sixth face.

[6] This small Tabernacle apparently served as a pyx. The abbrèviation *pyñ* doubtless stands for *pinnaculis*.

[7] Michael Causton is included in the list of University benefactors as one "qui baculum pro cruce ejusdem decenter ornavit." The mention of the word *Baculus* may either refer to the whole arrangement of the Cross except the crucifix, or it may mean that Causton encased the staff in silver.

Item sex angeli[1] deaurati cum alis omnibus extra una et unum *vice* argenteum fractum.

Item alia pecia que vocatur *Soket* pro pede crucifixi.

Item duo penacula[1] sine cruce cum aliis duodecim paruis peciis argenteis et deauratis.

Item duo superpelicia[2] cum uno *Poket.*

From these lists of the articles belonging to the University Cross it will be seen how elaborate and ornamented it was. Above the staff, which was composed of three parts, was a remarkable *basis rotunda*, girdled in the centre by a six-sided set of tabernacles containing images. Over this again was probably another hexagonal, canopied ornamentation. Indeed, there may have been a series of tabernacles and figures. These may sometimes have been pieced together, and sometimes omitted. Above these, or, if they were not fitted, above the large embellished knob, there was the *great tabernacle*, with a representation of the coronation of Mary, containing besides the figure of the Virgin an image of God the Father and an angel overhead. Above this tabernacle, and joined to by a silver pin, rose the Crucifix, with figures of Mary and St John. When used in processions of minor importance, the great tabernacle arrangement was replaced by a smaller piece with a cross.

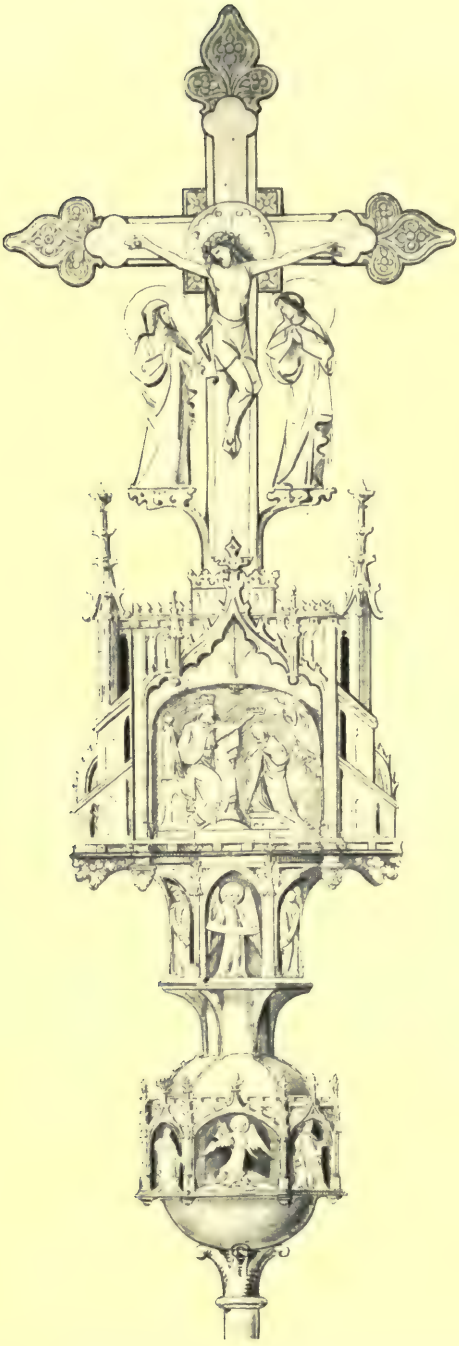
The most important sections[3] of the Great Cross, as described in the two Inventories here printed, may be compared and identified; but all the details of the lists can hardly be reconciled, except on the supposition that different pieces were used on different occasions.

The accompanying engraving, which is due to the artistic skill of Mr Edmund Kett, conjecturally represents the appearance of the University Cross on one of these occasions. Light is thrown upon the elaborate ornamentation, to which reference has been made, by remembering that the Cross, which had long

[1] These may have been used alternately to some of the other pieces; or they may have been so arranged as to fit on to other parts.

[2] These two surplices, the other inventory tells us, were long-sleeved.

[3] In the account of the expenses of the University delegates who were commissioned to sell the Cross we have the following items: "For takyng esunder the crosse and the wynche at Cambridge...xii^{d}.; for male gurthis to tye the same withall...viii^{d}." (Lamb's *Corpus Documents*, p. 97.)



Conjectural Restoration of the University Cross,
by Mr Edmund Kett.

been in the possession of the University, was greatly adorned[1] by Michael Causton, Chancellor in 1361, and Master of Michael House, who died in 1395. He was specially prayed for in the general processions, and his name was mentioned in the old service[2] for Benefactors:

Item pro anima bone memorie Magistri Micaelis de Causton, nuper Cancellarii hujus Universitatis, qui baculum pro cruce ejusdem decenter ornavit.

There are frequent allusions in the Grace Books to the repair of the Cross, *e.g.*:

Item deliberatum Aurifabro pro emendacione crucis viij^{d}." (1461); "Item pro reparacione crucis universitatis xij^{d}." (1465); "Item solutum erat banyster pro reparacione crucis universitatis xxxiij^{s}. iiij^{d}.; item pro quadam pictura eiusdem crucis...ij^{s}." (1496); "Item pro emendacione baculi crucis universitatis...ij^{s}. vj^{d}." (1506); &c.

There are also very frequent payments to the Cross Bearer, who is styled "Lator crucis," "Baiulator crucis," "Clericus baiulans crucem," "Portator crucis," &c.

An account has already been given of the sale, at the time of the Reformation, of the old Cross, which weighed 336 ozs., and of the enforced purchase of a substitute in the reign of Queen Mary. This second Cross, however, was not to be compared with "the Great Cross" of former days. For, whereas the old silver and the ornaments, which Causton had added, fetched over £90 at its sale, the total cost of the Marian Cross was but £30. And whereas the former had been proudly carried in processions for two or three centuries, the latter was only the property of the University for some ten or eleven years; and during more than half of that period it lay hidden in the vestry over the staircase, until its sale in 1565. We do not know what was the amount of the money added to the University Chest when "the superstitious monuments" were

[1] In Mr Sandars's *Notes on Great St Mary's Church*, p. 9, it is stated that Michael Causton "gave the University Cross." But there is no authority for this statement. In an old Bible (No. 61) in Peterhouse Library there is a note to the following effect: "Michael Causton Bacculum Crucis Universitatis Cantabrigie decentissime perornavit."

[2] E libro Matt. Stokes Bedelli, fol. 26 *b*.

finally disposed of; nor does any account remain to tell us of its appearance or of its appurtenances. The only description of it which survives is the item in the 1562 Inventory which records "a silver crosse gylted in the custody of the chapleyn of thuniversitie."

Three years after this record the University Cross was sold; and three years after this sale the last University Chaplain died.

Pass a few years more, and other officers arose, other forms and ceremonies, and other buildings. Some of these were certainly expansions and improvements. It is hoped that

> "Whate'er of good the old time had
> Is living still."

APPENDIX I.

BIOGRAPHICAL LIST OF UNIVERSITY CHAPLAINS.

1256 *Bishop Kilkenny's Chaplains.*

None of the names of these Chaplain-Students have been recorded.

Roger de Heydon's Chaplains.

1276 John Geyste (or Goyste) was appointed in the year 1276. The indenture of his nomination for life was formerly in the University Registry.

1343 William Thorpe, appointed in 1343, was perhaps a relation of Robert Thorpe, the second Warden of Pembroke; to which College he was doubtless attached when the Chaplaincy was in 1352 transferred from the University to the care of the Pembroke authorities.

Nigel de Thornton's Chaplains.

1278 Roger de Thornton (or de Ridelingfield) was a nephew of the founder, Nigel Thornton. The Great Inquisition made in 1278–9 records his name as the holder of property (doubtless that connected with his uncle's trust) in the parishes of St John Zachary and St Mary the Great and in the Fields (see *Rotuli Hundredorum*, ii. 380, 1). Details of the various lawsuits in which he and his brother Adam were engaged may be seen in Appendix II. He held the Chaplaincy for about 20 years, dying (apparently) in 1298.

1298 Adam de Flixton was by "the Chancellor and Scholars" appointed successor to Roger de Thornton. Adam de Ridelingfield brought an action in 1298–9 claiming the property left by Nigel Thornton; but the case was decided in favour of the University.

13— Thurston de Hunyngham, besides being Thornton Chaplain, was one of the University Bedells. In a Subsidy Roll, 1314–5, under "Heywarde," is the entry "Thurstan de Bedel"; while in one of the Rolls of the Gild of St Mary

he is described as "Thurstanus bedellus Capellanus" (see Miss Bateson's *Cambridge Gild Records*).

1347 William de Alderford succeeded Thurstan in 1347. The indenture, recording the transfer to him, as Chaplain, of the Thornton "places of land and rent," describes him as W^m^ de Alderford, priest, Master of Arts. He was appointed for "the whole of his life."

[*Henry the Sixth's Chaplains.*

1438 Whether "the Chaplains of the University," to whom payments were made under Henry VI's grants in 1438 and 1439, were identical with the Thornton Chaplains or not, we have no record of names at this period. The grants were transferred to King's College in the following reign.]

Thornton Chaplains (continued).

1450 (?) Thomas Stoyle. The date of the appointment of this Chaplain is not known; but, when the records of *Grace Book A* open in 1454, he was the energetic holder of the Thornton trust, with its extended offices of Librarian, &c. In that Grace Book his name continually occurs for more than thirty years. He was originally a Fellow of Peterhouse; but was afterwards appointed Master of Clare Hall. He commenced D.D. in 1457; and was Vice-Chancellor in 1466 and again in 1473–4. He was a Commissioner for the building of the New Schools, and was actively engaged in financial and other matters on behalf of the University. He is mentioned as a donor to the Library in 1486.

1470 (?) John Ottley was Chaplain in 1473, when an Inventory was made of the books in the Library, to which is appended a description of the various parts of the University Cross (see pp. 10, 30 and 60). He had been Proctor a year or two previously. *Grace Book A* contains records of various payments made to Mr Ottley as Chaplain.

148– (?) William Thomson, who had been Senior Proctor in 1480–1, was Chaplain in 1484–5, as appears from an entry in *Grace Book A*, in which volume and in its sequel there occur many entries of payments to this official. He was a Fellow of Michael House; had a grace in connection with his B.D. 1485; and afterwards commenced D.D. In 1498 he was

appointed Dean of Auckland. His name occurs several times in inventories as the donor of vestments, &c., in connection with the University Chapel; and he was publicly thanked by the University for his gifts. In 1501 it was granted "sub sigillo communi ut predicet capite cooperto propter dolorem capitis." His death is stated by Cooper to have taken place in 1511; but this is probably a mistake.

149– (?) Robert Chapell, of Peterhouse, took his B.A. in 1488 and was elected to a Fellowship at his College on 23 May, 1490 (Dñs Roƀtus Chapell in Loco Thoē Bowd). He proceeded M.A. in the same year, when he deposited his Bible as a *cautio*. During his divinity course (B.D. 1503 and D.D. 1507) his cautions were in money (sometimes in curious coins). Two years after he had been enrolled "Doctor in sacra theologia," he was fined "pro non seruando actus." On 16 June, 1512, John Crane succeeded Chapell in his Peterhouse Fellowship. In the *Grace Books* there are not many allusions to Robert Chapell in connection with his University appointments, except as regards the Barrow trust, which he had to administer as Chaplain. These accounts, however, were most elaborately rendered, and are recorded in the University Grace Book from the year 1496 onwards. Soon after taking his full degree in Divinity Dr Chapell seems to have resigned the Chaplaincy.

1510 (?) John Ostaby—after an interval, during which the Barrow accounts were administered by Miles Bickerdyke, the Junior Proctor in 1508–9—succeeded to the Chaplaincy. He was a Fellow of Pembroke, and the following account may be given from the *MS. History of the Fellows*, by Bishop Wren preserved in that College[1]:

> Joannes Ostebie alias Hosteby et Ousteby. Eboracensis, Artium Baccalaureus, electus A° 1498. Adhuc Baccalaurei Titulum obtinet Junii 28° A° 1500. Artium Magister 1501. Anno 1505 recensetur inter primos Academiæ Prædicatores, estque Sacellanus Academiæ ordine jam tertius[2]. Anno 1509 Baccalaureus

[1] The writer desires to thank the Master of Pembroke for permission to consult these volumes.

[2] This enumeration—made in ignorance of previous chaplains—counts Chapell as the first, and Bickerdyke as the second, in the list of University Chaplains.

Theologiæ. A° 1511 solutum ipsi adhuc Sacellano, ab Academia, —40ˢ. quia tenuit Cathedram Juris, cum illo anno Doctor non esset aliquis. Sacellanus adhuc est ad annum 1520°. Ex resignatione Roberti Fauliatt præsentatur ad Vicariam Tilneiensem, jam S. Theologiæ Baccalaureus. Verum alibi reperi, Resignationem illam factam fuisse, et authoritatem concessam Episcopo Norwicensi per Collegium, Pensionem eidem Roberto è vicaria assignandi ad terminum vitæ, A° 1519. Certe Joannes iste fuit generalis Collegii Procurator cum multis aliis Sociis, Augusti 4°, 1520°. Atque Vicarius utcunque Tilneiensis, nominatur tamen adhuc ut Socius annis 1521° et 1522° idque fortasse propter Pensionem e Vicaria Fauliato assignatam, vel, quia Præses erat et Privilegio aliquo (etiam illa ætate) gaudebat. Anno 1523° Recep. ab executoribus Mri. Hosteby pro Tilney (videtur itaque et Rectoriam tenuisse) . . 13ll.

Grace Book B (parts I and II) contains numerous references to John Ostaby in connection with his University duties.

1522 Hugh Latimer is first mentioned as Chaplain in 1522; though there is uncertainty as to the date of the resignation of Ostaby. In dealing in this Biographical List with the names of Latimer and his successors Heath and Ridley, reference may be made to Chapter I for various allusions to the fulfilment of their duties as Chaplains of the University, while their names are so well known that only a brief record is necessary of their public careers. Latimer, who held the appointment of Chaplain till the year 1529, was a Fellow of Clare Hall in 1510; took his B.A. in the same year, and his M.A. in 1514. He preached his famous sermon "on the Card" in 1529; was appointed Bishop of Worcester in 1535, but resigned his see four years later. In 1548 he preached another famous sermon, that "on the Plough." On the accession of Queen Mary he was committed to the Tower, whence he was sent to Oxford, where he was burnt to death as a heretic in 1555.

1529 Nicholas Heath succeeded Latimer as Chaplain of the University in 1529. He was elected a Fellow of Christ's College in 1521, but three years later he exchanged that Fellowship for one at Clare Hall. He had proceeded M.A. in 1522. He was appointed Archdeacon of Stafford in 1534, and took his doctor's degree in Divinity the next year. After holding various diplomatic and other appoint-

ments, he was made Bishop of Worcester in 1539, on the resignation of Latimer. He was translated to Rochester four years afterwards. In 1551 he was imprisoned and deprived of his bishopric, to which he was restored on the accession of Mary. In 1555 he was appointed Archbishop of York, and shortly afterwards he was made Chancellor of England. In this latter capacity he proclaimed Elizabeth, by whom he was allowed to retire into private life.

1532 Nicholas Ridley succeeded Heath as University Chaplain in 1532. He was elected a Fellow of Pembroke c. 1524. Wren, in his MS. History of the Fellows of that College, says:

> Anno 1534° Maii 31° Generalis fit Attornatus in omnibus Collegii negotiis forensibus. Eodemque anno publicè promovetur ad munus Procuratoris Academiæ. Quin et in quadam Epistola extremum Vale-dictoria addit, se Capellanum Academiæ, Publicumque Prælectorem fuisse: Officium autem Sacellani (quod in locum Magistri Glomeriæ[1] successit) tenuit per triennium[2]: et illud quoque nunc evanuit. Hethe in hoc sacellanatu successit, et ille Latimero, ille Ostelbeio, ille Miloni Bycardick[3], ille Roberto Chapell qui primus[3] erat.

Ridley, who also studied at the Sorbonne and at Louvain, took his M.A. at Cambridge in 1526, and commenced D.D. in 1540, in which year he was appointed Master of Pembroke. After holding various appointments, he was consecrated Bishop of Rochester in 1547, whence he was translated to London in 1550. He supported the cause of Lady Jane Grey, and was shortly afterwards committed to the Tower by Queen Mary. He was sent to Oxford, and, after the celebrated debate in the Divinity School, was burnt alive 16 October, 1555.

1540 (?) Alban Langdale, a native of Yorkshire (B.A. 1532, M.A. 1534), was admitted a Fellow of St John's on the same day as Roger Ascham—26 March, 1534. He was a Proctor in 1539, and shortly afterwards he was probably appointed

[1] "Ita Caius in Hist. p. 129, sed perperam." See Peacock's note on the Master of Glomery, pp. xxxii—xxxvi.

[2] Ridley held the Chaplaincy for a longer period than this.

[3] As remarked on p. 86, Bickerdyke is included by mistake; and Chapell is "first" only as regards Grace Book B.

Chaplain. He took the Divinity course, B.D. 1554, and D.D. ten years later. He was a keen upholder of Roman Catholic Doctrines, and took part in the debates at the beginning of the reigns of Mary and Elizabeth. He was Chaplain to Viscount Montagu. Among other preferments, he held the Archdeaconry of Chichester; but he was forced into retirement in Elizabeth's reign, and subsequently went abroad.

1554 JOHN DALE (B.A. 1542, M.A. 1545) was a Fellow of Queens' College. He was appointed University Chaplain in 1554. He espoused the Roman Catholic cause, but was keenly rated by Ormanet during the Visitation of Cambridge in Queen Mary's time. Mere, in his Diary, mentions him on several occasions, and in particular gives a curious account of the datary's rebuke; as does Foxe. In Elizabeth's time he was deprived of his Fellowship, and obliged to reside within a certain distance of Newmarket

1556 JOHN STOKES (B.A. 1541, M.A. 1544) was also a Fellow of Queens', in which College he held successively the offices of Bursar, Dean, Vice-President, and President (1560). He followed Dale as Chaplain of the University in 1556. He was appointed Archdeacon of York in 1560, and commenced D.D. in 1564. He took part in the divinity act kept before Elizabeth, when the Queen visited the University in the year just mentioned. He was Vice-Chancellor in 1565–6. During his occupancy of the Chaplaincy many of its ecclesiastical functions were abolished; but Stokes retained the title of *Capellanus Universitatis* until his death, which occurred in 1568. With him the office and the title died; the various duties—which were not suppressed *ut Papistica* —being (as we have seen) divided among other officers.

It may be added that the title Chaplain of the University has, by mistake, been applied by Wren and others to the following graduates:

1508 *Miles Bickerdyke* administered the Barrow trust between the Chaplaincies of Chapell and Ostaby; but he thus acted as *computans*, because he was Junior Proctor at the time of the vacancy, and not as *Capellanus Universitatis*.

1540 *Richard Wolman*, Principal of St Paul's Inn, has been spoken of as a University Chaplain; but this distinguished canonist was dead before the date named.

M. Williams, who was chaplain to Wolman, and who perhaps held the exhibition founded by that learned doctor, has also been mistakenly styled *Capellanus Universitatis.*

1569 *Christopher Lindley*, a Fellow of Pembroke College, who was Proctor about the date of the death of John Stokes, has persistently been named as a holder of the abolished office. The mistake doubtless arose from the performance by Lindley, as Proctor, of some of the functions which passed from the last of the University Chaplains into the hands of the several successors to his various offices.

APPENDIX II.

The following abstract of the documents relating to the Thornton property is taken from the *Borough of Cambridge, Report of the Borough-Rate Committee, October 3rd*, 1850 (pp. 55–57), and was probably compiled by Mr C. H. Cooper, Town Clerk.

Common Schools and Library.

1. By the Great Inquisition taken 7 Edw. I (1278 or 1279), it was found that Roger de Redelingfield, chaplain, held one Messuage in the parish of St John of Cambridge, with 26 acres of Land to the same messuage pertaining; which messuage and land he had of the gift of Master Nigellus the physician, his uncle, and the same Master Nigellus bought that messuage with the said land of Cassandra, the daughter of Christian Warin; which said Cassandra had the said messuage and land by hereditary right through the death of Godfrey Ascin her brother, and that he rendered therefore by the year to Robert Quintin of Newport 4*s.* 5½*d.*, and to the Bailiffs who held the said Town (of Cambridge) at fee-farm for hagabul, 6*s.* 6*d.* Also that the same Roger held one Messuage in the same Parish, which he bought of the Parishioners of St Clement, and which was called Dagenhale, and rendered therefore by the year to the Church of St Clement ½*d.* Furthermore that the same Roger held one Messuage in the Parish of Blessed Mary, which was formerly the Church of the Friars of the Penitence of Jesus Christ, which he had of the gift of the aforesaid Master Nigellus his uncle, and the same Master Nigellus bought it of Richard Carloc; and that he rendered therefore by the year to the Bailiffs of Cambridge, who held the said Town at fee-farm, &c. ½*d.*

2. Roger de Thornton, chaplain, complained before the King's Justices at Stratford, on Monday next after the Feast of St Andrew the Apostle, 9 Edw. I (1280), that Reginald the son of Jordan de Withersfield, and others, had disseised him of 3 Messuages and 6 acres of Land, with the appurtenances, in Cambridge.

All the defendants, except the said Reginald, pleaded that they claimed nothing in the premises; he pleaded that the plaintiff held the aforesaid tenements of him and alienated them in mortmain, to wit, that before John de Vallibus and his fellows, in the last Eyre at Cambridge, he acknowledged the aforesaid tenements to be the right of the Masters and Scholars of the University of Cambridge, and thereupon a fine was levied between them, whereby the aforesaid Master and Scholars granted to him the same tenements, to hold for the term of his life, and that after his decease the same tenements should revert to the aforesaid Masters and Scholars and their successors, to hold for ever, and that he (Reginald) had therefore seized them into his hands as forfeited in mortmain, as by the statute he lawfully might. The plaintiff denied the gift in mortmain, and alleged that the aforesaid Masters and Scholars never had anything in the same tenements. Judgment was ultimately given that the plaintiff should recover seisin.

3. In the octaves of the Holy Trinity, 14 Edw. I (1286), before the King's Justices at Cambridge, Master Thomas de Skernyngham, Chancellor of the University of Cambridge, demanded against Roger de Rydelingfield, chaplain, 3 messuages, with the appurtenances, in Cambridge, as the right of the University aforesaid, and in which the same Roger had not entry, except by Master Robert de Fulburn, formerly Chancellor of the University aforesaid, and the same University, who demised them to him for a term then past, to wit, for the term of 10 years. Roger acknowledged that he had entry in the aforesaid tenements by the aforesaid Master Robert de Fulburn, formerly Chancellor, predecessor of the aforesaid Chancellor; but he well defended, that the same Master did not demise the aforesaid tenements to him for a term of years, but for the term of his life only. Master Thomas could not deny this: and it was therefore considered that the aforesaid Roger go thereof without day, and that the aforesaid Master Thomas take nothing by his writ, but be in mercy for his false claim[1].

4. Edward I, by Writ dated the 17th May, in the 22nd year of his reign (1294), commanded the Sheriff of Cambridgeshire to enquire if it would be to the damage or prejudice of him or any other, if he should grant to Roger de Rydelingfield, chaplain,

[1] From the above and what follows it appears that Roger de Thornton and Roger de Rydelingfield were one and the same person.

that he 4 Messuages and 30 acres of Land, with the appurtenances, in Cambridge, might give and assign to Master Henry Boyton, Chancellor of his University of Cambridge, and the Masters of the same University, for the performance of ghostly suffrages for the souls of the Kings and Queens of England and their children, and other the benefactors of the same University, and for the expenses which, for the defence of the liberties and estate of the same University, might happen to arise, and also in part sustentation of Poor Scholars there dwelling.

By an Inquisition, taken by virtue of the foregoing Writ, it was found that the proposed grant would be to the damage and prejudice of the King in this, that the King would lose his escheat, which was worth £40, if it should happen; and that it would be to the damage and prejudice of the men of the Town of Cambridge in this, that the aforesaid tenements were and ought to be geldable to all aids, contributions, and burdens in the Town of Cambridge in any manner happening. Moreover that the aforesaid 4 messuages and 30 acres of land, with the appurtenances, were held of the King in chief, and rendered therefore per annum to the men of Cambridge, who held the Town of Cambridge of the King at fee-farm, 6*s.* 6½*d.* of haggabil for the farm of the same town, and to Lawrence the son of Quintin of Neweport, 4*s.* 5½*d.* per annum, and to Roger the son of Jordan de Withersfield, one grain of pepper of rent seck; and that they were worth by the year in all issues 10 marks[1].

5. In the octaves of St Hilary, 27 Edw. I (1298–9), before the King's Justices itinerant at Cambridge, Adam de Ridelingfield, the brother of Roger de Thornton, claimed against the Chancellor and university of Scholars of Cambridge, and Master Adam de Flixton, 4 Messuages and 26 acres of Land, with the appurtenances, in Cambridge, whereof the said Roger died seised in his demesne as of fee. Adam de Flixton pleaded that he held the aforesaid tenements for the term of his life of the demise of the Chancellor and Scholars, whom he called to warrant the same, which they did, and they said that a certain fine was levied in the Court of the

[1] A writ similar to the above had been issued 7th May, 20 Edw. I (1292). It referred also to a contemplated grant to the University by Matilda atte Wolde, of the Advowson of the Church of St Michael. Geoffrey de Pakenham was then Chancellor of the University.

King before John de Vallibus and his fellows, in the last Eyre in that County, between Master Thomas de Skernyngham, then Chancellor of the University of Cambridge, and the same university, plaintiffs, and one Roger de Rydelingfield, chaplain, tenant of 3 messuages, with the appurtenances, in Cambridge: by which fine the aforesaid Roger acknowledged the aforesaid messuages, with the appurtenances, to be the right of them the Chancellor and University; and for this the same Chancellor and University granted to the same Roger the aforesaid messuages, with the appurtenances, to have and to hold to the same Roger, of the aforesaid Chancellor and University, for the whole life of the same Roger, and that after the decease of the said Roger the aforesaid messuages with the appurtenances should entirely revert to the aforesaid Chancellor and University, quit of the heirs of the same Roger; and they proffered a certain fine, which witnessed the same. They further pleaded, that whereas he then demanded 4 messuages, the fourth messuage was comprised within the aforesaid three messuages in the aforesaid fine contained; and as to the land, they denied that the aforesaid Roger was seised in his demesne as of fee on the day whereon he died. An Assize being summoned, the Jurors found that the fourth messuage demanded was comprised within the three contained in the fine; also, that as well the aforesaid messuage as the aforesaid land were formerly of one Nigellus, who thereof enfeoffed the aforesaid Roger, chaplain, to have to him and his successors, chaplains celebrating divine service for the soul of the aforesaid Nigellus; and that the aforesaid Roger, on the day on which he died, had no other estate in the aforesaid tenements except by the feoffment aforesaid. They also found that Roger was not seised of the land in his demesne as of fee on the day on which he died. It was considered that the Chancellor and University should go thereof without day, and that the plaintiff should take nothing by his assize, but should be in mercy for his false claim.

6. On the 15th February, 1347 (1346–7), 20 Edw. III, John de Crachal, Chancellor of the University of Cambridge, and the assembly of the Masters regent and non-regent of the same, granted and demised to Master William de Alderford, priest, M.A., for the whole of his life, two Places in the Town of Cambridge, and certain Lands in the fields of the same Town, and also 10*s.* 2*d.* rent yearly, to be perceived of their great Schools in the School-street of

Cambridge, in the name of one perpetual Chapel, for the soul of Master Nigellus de Thorneton, to sing, in the aforesaid University; which places of land and rent Sir Thurston de Hunyngham, priest, lately had and held of the said University in the name of the chapel aforesaid.

7. On the Feast of St Dunstan the Archbishop and Confessor, 19 Ric. II (1395), Mary Suliard, Prioress of the House of St Leonard of Stratford atte Bowe in the County of Middlesex, and the Convent of the same place, granted to Thomas Kelsale, William Wymbel, Richard Baston, and John Sudbury, clerks, their heirs and assigns, one curtilage, with the appurtenances, lying in the Town of Cambridge, in the lane called Schole-lane, between the tenement of the Hospital of St John, commonly called the Hostel of the Holy Cross, on the south part, and the curtilage of Trinity College (Hall) on the north part, abutting on the Schole-lane towards the east, and upon another garden of the same College (Hall) on the west part[1].

[1] The grantees are supposed to have been Trustees for the University (William Wymbel was Proctor 1396, Chancellor 1426, Master of Clare Hall 1429); and it would seem that the above curtilage was added to the site of the schools.

NOTES.

Page 56. The following paragraph shows the Regent Houses, the Parva Capella, and other portions of the School Buildings put to strange uses :—the extract is from the account of Queen Elizabeth's visit in 1564—"The divinity lecture was read in the Logick Schools at 9 o'clock. For the great Divinity School was fraught with wardrop of bedds; and *the Higher* with the office of the spicery. And in *the Little Chappel* (where the Doctors usually stand at divinity disputation) was placed the Groom Porter." (See Cooper's *Annals*, ii. 194.)

Page 72. It is suggested at the bottom of this page that the Partition, which divided the Regent House from the non-Regent House, did not reach to the roof of the Chapel. This suggestion is confirmed by the following curious extract from a *Broadsheet* issued by the Vice-Chancellor, on the visit of George II in 1728:

"That both Regents and Non-Regents keep their places, that they stand not upon the Benches or Seats, or *look over the Partition* of the Houses, or gather together in Companies, but deport themselves with such Gravity, as becomes so great and venerable a Senate, and that August Presence they will then be in"! (See a copy of the Broadsheet pasted in Baker *MS.* 31.)

Page 73, line 8. The following is a remarkable allusion to the *door*, or *doors*, in the screen: "The Regentes...with violence russhed to the middle doares of the said Regent house, and kept them by force shutt...with laughinges, hemminges, hissinges and clamarous speeches violently keeping the doare." (See *MS. Lansd.* lxxvii. art. 6; Cooper, *Annals*, ii. 527.)

Page 81. Adam de Flixton was employed by the Chancellor of the University in the proceedings taken against the Prior of Barnwell in connection with the non-payment of the Kilkenny Chaplains. (See Mr J. W. Clark's forthcoming volume on *Barnwell Abbey*, pp. 94–96.)

Page 82. Dr Stoyle died on June 3rd, 1487; and his virtues were commemorated on a tablet in St Edward's Church. (See Fuller's notes, in Baker *MS.* B. p. 257.)

INDEX.

Acad. Hist. Cant. (Matthew Parker), 51, 52, 57–59, 75
Ainslie, Gilbert, D.D., 22
Ainsworth, Ralph, 35
Alderford, William, 7, 82, 91
Alexander VI, Pope, 50
Andrew's, St, Parish, 42
Annals of Cambridge, 3, 30, 38, 50, 56, 67, 71, 93
Ascham, Roger, 85
Ashley, B.A., 11
Ashmole, *Order of the Garter*, 24
Ashton, Charles, D.D., 32
Athenæ Cantab. (C. H. and T. Cooper), 64
Augustinian Priory, 19
Austin, Mr, 26
Austin, Cornelius, 72

Badew, Richard (Chancellor), 5
Baker, Thomas, 32, 37, 68, 93
Barnwell, 3, 5, 38, 42, 47, 94
Barrow, Thomas, 12 etc.
Baston, Richard, 92
Bateson, Miss Mary, 8, 82
Baxter, John, 69
Beaumont, Robert, D.D., 37, 67
Becket, Thomas, Archbishop of Canterbury, 77
Benefactors, Commemoration of, 32, 41, 49, 62, 65, 79
Benet, 26
Bene't Street, 38
Benedict's, St, Church, 28, 49
Bibliotheca Topographica Britannica, 3
Billingford, Richard, D.D., Chancellor, 53, 72
Boase, C. W., 30
Boniface IX, Pope, 47, 50, 51
Borough-Rate Committee Report, 6, 7, 88
Botanical Gardens, 38
Botolph's, St, Church, 47
Botwright, John, D.D., 45
Bourchier, Thomas, Cardinal, 72
Bowd, Thomas, 83
Boyton, Henry (Chancellor), 6, 90
Bradshaw, Henry, 10, 63, 77
Bucer, Martin, 35
Buck, John, 12, 32–34, 68, 69, 71, 73, 74
Byckerdyke, Miles, 13, 83, 85, 86

Caius, John, M.D., 5, 12, 20, 28, 29, 32, 33, 43, 50, 51, 53, 85
Cambridge Antiq. Soc. Publ. 8, 52, etc.
Cambridge Portfolio, 37
Cambridge Reporter, 38
Catalogue, Library, Corpus Christi College (Nasmith), 49, 57
Catharine's, St, College, 36, 63
Causton, Michael, D.D., Chancellor, 77, 79
Cecil, Sir Robert, 38, 40, 55, 71
Ceremonies of the University of Cambridge (Wall-Gunning), 39
Chancellors of the University
  Richard Badew, 5
  Richard Billingford, 53, 72
  Henry Boyton, 6, 90
  Michael Causton, 77, 79
  John Crachal, 7, 91
  John Fisher, 25, 58, 63, 64

Chancellors (*contd.*)
George Fitzhugh, 50
Robert Fulbourn, 6, 89
John Langton, 4, 50
Richard Lyng, 4
Geoffrey de Pakenham, 90
Thomas de Skernyngham, 3, 6, 89, 91
Robert Woodlark, 63
William Wymbel, 92
Eudo la Zouche, 21, 50
Chapel, University, 5, 47, 60, etc.
Furniture, 60, etc.
Keeper of, 1, 23, 33
Chapell, Robert, 12, 13, 83, 85, 86
Chaplain, The
as Commemorator of Benefactors, 20, 32
as Keeper of Accounts, 27, 37
as Keeper of the Library, 29, 39
as Keeper of the New Chapel, 23, 33
as Keeper of the Schools, 28, 38
as Keeper of the University Cross, 24, 35
Chaplain's Stipend, 41
Charles II, 68, 74
Chest (University), 51, 57–59, 70
Christ's College, 14, 15, 36, 67, 84
Clare College, 5, 10, 14, 15, 17, 36, 52, 56, 82, 84, 92
Clark, J. W., 3, 5, 43, 54, 57, 58, 65, 94, etc.
Clerk of the Schools, 14, 29, 45
Cockerell, Charles Robert, 69
Cockerham, Richard, 10, 11, 63
Cole, William, 34, 64, 71
Colleges
Christ's, 14, 15, 36, 67, 84
Clare, 5, 10, 14, 15, 17, 36, 52, 56, 82, 84, 92
Corpus Christi, 2, 4, 25, 36, 43, 45, 49, 52, 53, 63, 73
Gonville and Caius, 4, 36, 67
Jesus, 36
King's, 5, 9, 19, 36, 41, 47, 56, 68, 82
Magdalen, 36
Michael House, 11, 77, 79, 82
Colleges (*contd.*)
Pembroke, 1, 4, 13, 14, 18, 21, 22, 36, 41, 48, 49, 81, 83, 85, 87
Peterhouse, 9, 13, 35, 36, 39, 62, 79, 82, 83
Queens', 11, 18, 19, 31, 36, 86
St Catharine's, 36, 63
St John's, 36, 68, 85
Trinity, 36, 38
Trinity Hall, 36, 92
Colyn, Roger, 3
Commissioners' Documents, 2, 4, 5, 21, 26, 42, 53
Conysburg, Edmund, Archbp of Armagh, 63
Cooper, C. H., 3, 30, 38, 40, 50, 64, 67, 71, 83, 88, 93
Cordiner's Row, 48
Corpus Christi College, 2, 4, 25, 36, 43, 45, 49, 52, 53, 63, 73
Corpus Christi Library *Documents* (Lamb), 25, 27, 35, 36, 44, 51, 66, 78
Cosin, John, D.D., 32, 41
Coton, 5, 42
Crachal, John (Chancellor), 7, 91
Crane, John (Benefactor), 38
Crane, John (Peterhouse), 13, 83
Cranmer, Thomas, Archbp of Canterbury, 15, 16
Cross, University, 35, 63, 66, 67, 76, etc.
Cross keeper of the University, 1, 2, 24, 35

Dagenhale, 88
Dale, John, 18, 19, 36, 43, 86
Darlington's Chest, 72
Datary, The Pope's, 66, 67, 86
de la Pryme, Abraham, 34
Drake, Samuel, 58, 59
Dyer, George, 3

Ecclesiastical Memorials, 14
Edmunds, John, D.D., 15
Edward I, 3, 5, 6, 32, 88–90
Edward II, 32
Edward III, 8, 32, 49, 91
Edward IV, 5, 30
Edward VI, 16, 18, 24, 31, 35

Edward's, St, Church, 94
Elizabeth, Queen, 24, 31, 37, 43, 44, 59, 61–63, 65, 69, 86, 93
Ely, Bishop of, 33
  William Kilkenny, 3, 41, 47, 81
  Thomas Thirleby, 16
  Matthew Wren, 13, 18, 52, 83, 86
Ely, diocese of, 42
Entry, The Long, 4
Exeter, Duke of (Thos. Beaufort), 72

Fagius, Paul, 35
Fasti Oxonienses, 67
Fawliatt, Robert, 14, 84
Fenn, Hugh, 72
Fisher, John, Bp of Rochester, 25, 58, 63, 64
Fitzhugh, George (Chancellor), 50
FitzJordan, Reginald, 6
Flixton, Adam, 7, 81, 90, 94
Foster, J. E., 64
Foxe, John, 35, 67, 86
Free School Lane, 4
Friars *de Penitentia*, 88
Frocke, Henry, 68
Fulbourn, Robert (Chancellor), 6, 89
Fuller, Thomas, 53, 94

Gardiner, Stephen, Bp of Winchester, 36
George II, 93
Geyste, John, 3, 81
Gild Records, Cambridge, 8, 82
Gild of St Mary, 81
Glomery, Master of, 85
Goad, Thomas, D.D., 68
Gonville, Edmund, 4
Gonville and Caius College, 4, 36, 67
Graces, 17–19, 31, 32, 35, 37, 43, 55, 65, 73
Grace Books, passim
Green, Thomas, D.D., 15
Grey, Lady Jane, 85

Hammond, Henry, 21, 62
Hamond, John, 52, 58
Hare, Robert, 6
Harleian MSS., 41
Hawford, Edward, 37
Heath, Nicholas, Abp of York, 1, 15, 16, 17, 44, 84
Heedon, Nicholas, 3
Heedon, Roger, 3, 4, 41, 47, 81
Hennessy, George, 62
Henry VI, 4, 5, 30, 41, 50, 82
Henry VII, 24
Henry VIII, 14, 25, 31, 42, 59, 61
Heywood, James, 32, 58
Hist. Cant. Acad., 5, 12, 20, 28, 29, 32, 43, 50, 51, 85
History of Corpus Christi (Masters), 28, 45, 56
History of Queens' College (Searle), 36
History of St John's College (Baker-Mayor), 37, 68
History of the University of Cambridge
  Thomas Fuller (Prickett and Wright), 53
  Mullinger, 22
  R. Parker, 3, 50
Holdsworth, Richard, D.D., 74
Holy Cross, Hostel of, 92
Hospital of St John, 92
Hunyngham, Thurstan (Bedell), 7, 8, 81, 82, 92
Hutton, Robert, 37

Inceptors in Grammar, 26

James, William, 39
Jegon, John, D.D., 43, 72, 73
Jegon, Thomas, D.D., 72, 73
Jesus College, 36
John, Prior of Barnwell, 3

Keel, John, 29, 61, 75
Keeper
  of the Chapel, 1, 20, 33
  of the Cross, 1, 24, 35
  of the Library, 1, 29, 39
  of the Schools, 1, 28, 38
Kelsale, Thomas, 92
Kensington Museum, South, 66
Kett, Edmund, 78
Kett, George, 59
Kilkenny, William, Bp of Ely, 3, 41, 47, 81

King's College, 5, 9, 19, 36, 41, 47, 56, 63, 68, 82

Lamb, John, D.D., 2, 25, 27, 35, 36, 44, 66, 78
Lands (University), 5, 38, 41, 42, 43, 48, 88 etc.
Lane, Thomas, D.D., 62
Langdale, Alban, D.D., 18, 85
Langton, John (Chancellor), 4, 50
Lansdowne MSS., 93
Latimer, Hugh, Bp of Worcester, 1, 14–16, 24, 44, 84, 85
Leathes, Stanley, 8
Leland, John, 56
Liber Memorandorum etc., 3
Librarian, 1, 29, 39
Lindley, Christopher, 19, 87
Littleborough, Richard, 26
Loggan, David, 52, 59
"Long Entry," 4
Longworth, Richard, D.D., 37, 68
Lort, Michael, Prof., 38
Lurteburgh Lane, 4
Lyng, Richard (Chancellor), 4

Madew, John, D.D., 35
Magdalen College, 36
Maitland, F. W., Prof., 3
Maptyt, Laurence, D.D., 27
Margaret, Lady, Reader in Divinity, 31
Markaunt, Thomas, 7
Market Street, 38
Martin's, St, Church, 62
Martin, St, Bp, 4
Mary, Queen, 2, 18, 20, 24, 25, 31, 36, 61, 65, 79, 84, 86
Mary, Great St, Church, 5, 12, 13, 21, 25, 28, 33, 41, 45, 48, 49, 79
Mary the Less, St, Church, 48
Masters, Robert, 28, 45, 56
Matilda atte Wolde, 90
Mayor, Rev. J. E. B., 37, 68
Memorials of Cambridge, 40
Mere, John, 17, 19, 25, 27, 28, 38, 39, 45, 67, 86
Metcalf, Thomas, 11
Michael, St, Church, 90
Michael House, 11, 77, 79, 82
Minshew, John, 66
Mitch, Richard, 43
Molle, Henry, 74
Montague, Anthony, Viscount, 18, 86
Moody, Richard, 39, 40
Moore, Thomas, 21
Morice, Ralph, 14
Mullinger, J. B., 22

Nasmith, James, 49
Neel, Walter, 72
Newnham, 38
Newton, Samuel, 52
Northampton, Wm Marquis of, 74
Northwood, 4

Observations on the Statutes (Peacock), 33, 68, 71, 73, 74, 85
Okebourne, 5, 30
Ordinances of Cardinal Pole, 2
Ormanet, Nicholas, 66, 67, 86
Ostaby, John, 10, 12–14, 25, 29, 44, 45, 83–86
Ottley, John, 10, 11, 30, 82
Oxford, 16, 30, 84, 85

Pakenham, Geoffrey de (Chancellor), 90
Parish
  St Andrew's, 42
  St Bene't's, 28, 49
  St Botolph's, 47
  St Clement's, 88
  St Edward's, 94
  St John Zachary, 5, 41
  Great St Mary's, 5
  St Mary the Less, 48
  St Michael's, 90
  St Peter's, 4
  St Peter's-without-the-gate (St Mary the Less), 4
Parker, Matthew, Abp of Canterbury, 27, 49–52, 54, 56–59, 66, 75
Parker, Richard, 3, 50
Parker Society Publications, 1
Paul's Cathedral, St, 21
Paul's Inn, St, 87
Peacock, George, D.D., 33, 68, 71, 73, 74, 85
Peile, John, Dr, 15

Pembroke College, 1, 4, 13, 14, 17, 18, 21, 22, 36, 41, 48, 49, 81, 83, 85, 87
Pern, John (Bedell), 74
Perne, Andrew, D.D., 37
Peterborough District Registry, 63, 64
Peterhouse, 9, 13, 35, 36, 39, 62, 79, 82, 83
Peter's, St, Cheapside, 62
Pierpoint, Edward, 43
Pilkington, Dr, 68
Pole, Reginald, Cardinal, 2, 9, 20, 23, 25, 27, 28
Pope
  Alexander VI, 50
  Boniface IX, 47, 50, 51
  Clement VII, 25
  Paul IV, 66
Portfolio, Cambridge, 37
Preston, John, 21
Prickett, Marmaduke, 53
Prior of Barnwell, John, 3
Privileges of Cambridge University, 3
Processions, University, 2, 24, 45
Pryme, Abraham de la, 34

Queens' College, 11, 18, 19, 31, 36, 86

Redman, John, 38, 43
Redmayn, Walter, 11
Regent Walk, 38
Register of the University of Oxford, 30
Registrum Librorum, 4, 10, 60, 63
Report, Borough-rate Committee, 6, 7, 88
Richard II, 8, 92
Ridley, Nicholas, Bishop, 1, 16, 27, 44, 85
Rotheram, Thomas, Bp of Lincoln, Abp of York, 22, 23, 29
Rotuli Hundredorum, 5, 81
Ruyslep, 4, 5, 30
Rydelingfield, Adam de, 7, 81, 90
Rydelingfield, Roger de, 5, 6, 81, 88–91
Rysley, 3, 4, 6, 42, 43

Saint Andrew's Church, 42
  Benedict's Church, 28, 49
  Botolph's Church, 47
Saint Clement's Church, 88
  Edward's Church, 94
  John Zachary's Church, 5, 41, 81
  Martin's Church, London, 62
  Mary the Great's Church, 5, 12, 13, 21, 25, 28, 33, 41, 45, 48, 49, 79, 81
  Mary-the-Less, Church, 48
  Michael's Church, 90
  Paul's Cathedral, London, 21
  Peter's Church (St Mary-the-Less), 4
  Peter's, Cheapside, 62
Saint Catharine's College, 36
  John's College, 36, 68, 85
  John's Hospital, 92
  Paul's Inn, 87
Saintlo, John, 5
Sandars, Samuel, 48, 79
School Street, 7, 8, 91, 92
Schools
  Great, 7, 8, 28, 29, 91, etc.
  Bell, 29
  Canon Law, 10, 15–17, 44, etc.
  Civil Law, 9, 44, etc.
  Divinity, 9, 44, etc.
  Keeper of, 1, 28, 38
Scot, Cuthbert, Bp of Chester, 67
Searle, Rev. W. G., 36
Senate House (new), 38
Senate House (old), 47, etc.
Shakespeare, William, 66
Shirton, Robert, D.D., 13
Shoemakers' Row, 38
Sickling, John, 26
Skernyngham, Thomas de, D.D., 3, 6, 89, 91, 94
Smyth, John, 15
Somerseth, John, 4
Songer, Ralph, 10, 11, 63
Sowd, William, D.D., 15
Statutes of University, 1, 2, 21, 22, 26, 29, 32, 34, 48, 50, 54, 56, 66
Stokes, John, D.D., Augustinian, 19
Stokes, John, D.D., King's, 19
Stokes, John, D.D., Queens', 19, 27, 28, 31, 37, 86, 87
Stokes, Matthew, 21, 39, 45, 49, 62, 79
Storey, Edward, 38
Stoyle, Thomas, D.D., 9, 22, 23, 29, 30, 55, 82, 94
Stringer, Philip, 38, 69

Strype, John, 14, 68
Sudbury, John, 92
Suliard, Mary, Prioress, 92
Surtees Society Publications, 34
Swinbourne, Roland, D.D., 18, 27

Tabor, James, 38, 71, 73, 74
"The Crow," 43
"The Raven," 43
Thirleby, Thomas, Bp of Westminster, 16
Thompson, Peter, 38
Thompson's Lane, 38
Thomson, William, 11, 25, 61, 64, 65, 82
Thornton, Nigel, 2, 5–9, 20, 21, 27, 32, 38, 41–44, 48, 56, 81, 88, 91, 92
Thornton, Roger, 5–7, 81, 88–91
Thorpe, Grace, Lady, 21, 22, 34, 49–51, 56
Thorpe, Sir Robert, Lord Chancellor, 4, 22, 49, 51, 56, 81
Thorpe, Sir William, 21, 22, 34, 49–51, 56, 62
Thorpe, William, 4, 81
Tilney, 14, 84
Township and Borough, 3, 4
Transactions in the Puritan Period, Cambridge, 32
Trepelow, John, 3
Treton, Richard, D.D., 49
Trinity Chest, 72
  College, 36, 38
  Hall, 36, 92
  Roundabout, 38
Trumpington, 5, 42

University Chapel, 5, 23, 33, etc.
  Chest, 51, 57–59, 70
  Cross, 35, 63, 66, 67, 76, etc.
University Hall, 5
  Lands, 5, 38, 41–43, 48, 88, etc.
  Schools, 28, 29, 91, etc.
  Statutes, 1

Valor Ecclesiasticus, 42

Wall, Adam, 39
Watson, Thomas, Bp of Lincoln, 35
Whalley, Mr, 38
Wheelock, Abraham, Prof., 38
Whinn, Matthew, 38
"White Book, The" (Corpus Christi College), 52
Whittington, Sir Richard, 21
Williams, M., 18, 87
Willis and Clark, *Archit. History*, 5, 43, 49, 52, 54, 55, 57, 58
Wiseman, painter, 72
Wolman, Richard, 18, 87
Wolsey, Thomas, Cardinal, 61
Wood, Anthony, 67
Wood, Tobias, 38
Woodlark, Robert (Chancellor), 63
Worcester, Bp of (Hugh Latimer), 1, 14, 24, 44, 84, 85
Wren, Matthew, Bp, 13, 18, 52, 83, 86
Wright, Thomas, 32, 53
Wykeham, William, Bp, 22, 49
Wymbel, William (Chancellor), 92
Wythers, George, 56

York, Archbp of (Nicholas Heath), 1, 15–17, 44
  Thomas Rotheram, 22, 23, 29
Young, John, D.D., 36

Zachary, St John, 5, 41, 81
Zouche, Eudo la (Chancellor), 21, 50

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CONTENTS.

	PAGE
QUARTO SERIES	iii
OCTAVO SERIES	v
REPORTS AND COMMUNICATIONS	viii
PROCEEDINGS AND COMMUNICATIONS, NEW SERIES	x
OCCASIONAL PUBLICATIONS	xiii
LISTS OF MEMBERS	xiv
EXTRA SERIES	xiv
NAMES OF CONTRIBUTORS	xv

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